

THE CATHOLIC SCHOOL JOURNAL

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Your Journal

THE CATHOLIC SCHOOL JOURNAL continues to serve you during the wartime period of paper rationing. Quotas of paper are determined by weight. The paper we use now is about the thinnest that can be used. No paper is wasted in wide margins. And the present size of type produces more reading matter per page.

Discussion of public transportation for pupils of our schools continues. In January, we published the first part of a thesis on this subject by Sister M. Lawrence, O.S.U. One diocesan superintendent is sending copies of this article to the members of his state legislature. The second installment of Sister Lawrence's study appears in this issue.

During March, the Red Cross is conducting a campaign for membership and funds. To aid this worthy cause, we have, instead of just the usual announcement, an illustrated article showing what Catholic schools have been doing in the work of the Junior Red Cross.

St. Joseph and St. Thomas Aquinas are recognized in this issue. For other dramatizations of the saints of March, St. Patrick, St. Joseph, and St. Thomas, look in your files of THE CATHOLIC SCHOOL JOURNAL for March, 1931, 1935, 1936, 1937, 1940, and 1944. We hope you keep a file of your JOURNAL.

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CALIFORNIA . . . Belmont
Notre Dame H.S., Margaret J. Hodgson

ILLINOIS . . . Evanston
Evanston Township H.S., E. W. Parker
Renate Mathilde Kaufmann

Harvey
Thornton Township H.S., Geo. W. Clark

LaGrange
Lyons Township H.S. John H. Anson

Troy
McCray-Dewey Township H.S.
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Washington
Washington Community H.S., R. L. Rich

MICHIGAN . . . Detroit
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MISSOURI . . . University City
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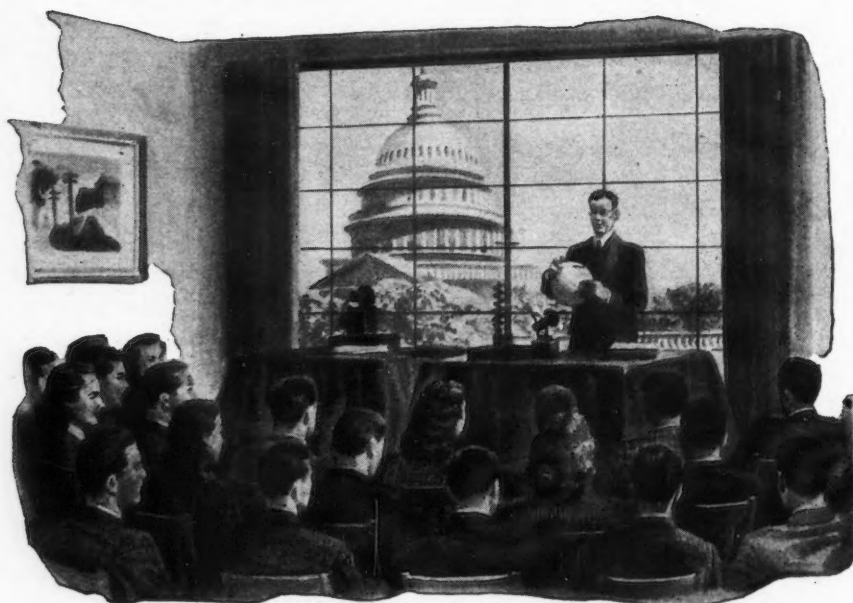
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The CATHOLIC SCHOOL JOURNAL

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Science in the Elementary Grades: Why and How? *Sister Grace Bernard, S.S.J. **

THE primary and ultimate aim of all education is identical with the purpose for which man was created; namely, to know God, to love and to serve God, and to enjoy eternal happiness with Him in heaven. There are also secondary or proximate aims of Catholic education. Redden and Ryan list seven, among which are: to develop intelligent Catholics; to develop cultured Catholics; to develop healthy Catholics.¹

True education must nurture, develop, and direct all the God-given faculties of body and soul, as Pope Pius XI, of happy memory, so beautifully has stated it: "It must never be forgotten that the subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and Revelation show him to be."²

The school's curriculum must fulfill the requirements of proper education and provide experiences for the development and direction of the whole child. Interests, motives, attitudes, ideals, appreciations, and good habits must be fostered and developed. Subjects or courses of study must be included in the curriculum that will provide problems and experiences to help the pupils think accurately, judge correctly, reason clearly, and form sound conclusions based on principle and fact, so as to prepare them to solve new and bigger problems in later life.

For these reasons science is included in the curriculum, not to supplement but rather to complement the previous program—not to add another course but to complete the curriculum and thereby provide for a more harmonious and wholesome development of the child's faculties, both natural and supernatural.

God in Nature

A simple course in science properly taught will achieve both the primary and secondary aims of Catholic education. God can and has revealed Himself to a few chosen souls but such is not His usual course. He is more

commonly known through His creatures. Good Christian parents, teachers, and priests make Him known and loved by their instruction, counsel, and example. But think of the millions of other creatures, animate and inanimate, fashioned by a single act of the Divine Will—and every one of them reflects one or more of God's attributes just as faithfully and perfectly as a mirror without blemish. If man does not see God in His creatures and use those creatures to lead him to a fuller knowledge and deeper love of his Creator, the fault is not God's but man's own perversity. Science presents an opportunity that no other secular subject offers of impressing the children with the overwhelming attributes of God. Let us see.

In science we study animals and plants. What human mind could imagine and plan such an extensive variety of each? What skilled artisan could fashion such superb beauty of form and color, such exquisite delicacy of texture, or, as in many cases, the almost immeasurable minuteness of size? I saw a picture recently in a science magazine of a mosquito's esophagus that had been studied and photographed under the electron microscope. You might say, "Who cares about a mosquito's esophagus?" That's right. Who does? We'd rather have science remove the venom from its bite. Just the same, the perfect geometric design of something so infinitesimally small is baffling and should leave us with one thought— isn't God wonderful? . . . Isn't God good in supplying man so bountifully with creatures to help him, to sustain his life, to protect and shelter him, to comfort and to cheer him?

When we examine the tiny seed of an ordinary tree and then begin to study and reflect on the growth of plants, and how the green leaves of a tree are veritable starch and sugar factories, Joyce Kilmer's line, "Only God can make a tree," becomes much more significant.

No Place for Materialism

Consider how Divine Wisdom orders and directs the existence of His creatures. We call it the Balance of Life, the Balance of

Numbers, or the Balance of Nature, but it is God who controls that balance. What marvelous instincts of self-preservation and protection have been given, to the animals especially. The great French scientist, Henri Fabre, spent years of intensive, patient study probing the instinctive habits of insects. He has recorded habits so amazing that they seem more like intelligent acts than instinctive ones.

What I am trying to point out is this: We must teach spelling, number combinations, fractions, parts of speech, and syntax without much elevation of the spirit, but science opens another avenue to God. The study of science should make us more God-conscious and who will deny that such a consciousness is the crying need of today's materialistic world?

Harmony and Precision

Think of the harmony and precision of movement of the millions of heavenly bodies in the great solar and stellar systems. God thinks of them, wills their being, and they continue to spin and whirl along the skyways marked out for them. They do not falter; they do not collide. We should not forget to point out also that God fills the vast space between the remotest points of the universe, not to frighten the children by the awful immensity of God, but to make them feel His nearness. God is our Father. Our Father loves us, is anxious about His children, and ever remains close to protect and care for us.

We could continue with the array of splendor and the gigantic forces of inanimate nature only to find each new facet, dazzling as it may be, thrilling us with but a dim reflection of uncreated Beauty, infinite Wisdom, inexhaustible Strength, and perfect Love—God.

The subject of science in itself is fascinating. The Creator buries some of His treasures, withholds a few secrets, and then gives puny man the thrill and joy and keen satisfaction of discovery and invention. If God has given men the power and intelligence to wrest from nature her secrets and treasures and to invent the marvels of science that are popular today, what must the Master Mind, the Creative Force be? What are we or what have we that we have not received

¹John D. Redden and Francis A. Ryan, *A Catholic Philosophy of Education* (Milwaukee: The Bruce Publishing Company, 1942), p. 92.

²*Ibid.*, p. 144. From Pius XI, *The Christian Education of Youth* (New York: The America Press, 1936), pp. 19-20.

*Mount St. Joseph Academy, Buffalo, N. Y. This is a paper read at the teachers' institute for Sisters teaching in the Diocese of Buffalo, Oct. 21, 1944.

from Almighty God? True it is, and very sad, that there are scientists who scoff at the idea of a Supreme Being or a Divine Intelligence. Therefore, if through a little training in science in the elementary grades we can get the children to recognize God in His reflected glory and give Him the homage, thanks, and praise that are His due, we shall have made some reparation for the insults offered to the Divine Majesty by so many men who "will not serve."

Surely, the study of science should terminate in but one word—*credo*. God must be. God is. I believe.

Activities and Experiments

It is suggested in the introduction of the revised syllabus that as many of the concepts as possible be developed through some kind of activity, such as experiments, demonstrations, observations, or research. This method of procedure is both Catholic and progressive—as progressive as was St. Thomas Aquinas. Seven centuries ago this illustrious patron of our Catholic schools presented as the first article in his treatise entitled "De Magistro" the fact that learning is self-development through self-activity.³

Much of true progressive education is traditionally Catholic and not so new. Since the rise of progressivism we have heard much about self-development and self-activity. Education is not a mere knowing or remembering; it is pre-eminently a matter of doing. Long ago, St. Thomas pointed out that education was possible on no other condition. Rev. Franz DeHovre in his volume *Catholicism in Education* says that "these modern savants (of education) are deeply indebted to tradition";⁴ that John Dewey and his disciples would have no difficulty in discovering in their tenets: "ideas borrowed from men whose names they may perhaps have never heard, theories outlined in books they have never read, maxims and postulates formulated by the very philosophies they profess to despise."⁵

St. Thomas explains very clearly why experience is necessary for learning. Interpreting St. Thomas for us, Mary Helen Mayer states: "The reason why sense experience is necessary for a perfect act of knowledge is that without this experience the mind knows only *about* an object of thought, not *of* it. To know a thing thoroughly the mind must know not only *what a thing is* but also *what it does*."⁶

Science taught through activities will enable the child to observe, to experiment, to analyze, and to compare; to experience and to think. This is education, truly progressive and Catholic. If the program is thus carried out by each individual teacher, the objectives of the course will be insured and the final outcomes will be found both satisfying and creditable.

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³Mary Helen Mayer, *The Philosophy of Teaching of St. Thomas Aquinas* (Milwaukee: The Bruce Publishing Company, 1929), pp. 4, 120-121.

⁴Rev. Franz DeHovre, *Catholicism in Education* (New York: Benziger Brothers, 1943), p. 95.

⁵De Hovre, *loc. cit.*

⁶Mayer, *op. cit.*, p. 130.

Yes, Teachers Can Help!

*Sister M. Gerald, S.S.J. **

THIS is the day of organization. We hear of all types of clubs, societies, movements. Never before has society so completely organized itself, and although many of these groups aim at the betterment of world conditions, still we must admit that many of these clubs and movements are subversive in character, designed to overthrow God and all that is right.

It is characteristic of youth, as all educators well know, to desire companionship and cooperation in their activities. They *will* organize; they *will* have their clubs; they *will* have their gangs, their societies for this and that. Why cannot Catholic educators turn this social instinct into worth-while channels? This has been done to some extent, particularly by the C.Y.O. and other organizations interested in the problems of youth, but could we not do much more?

A Vocation Club

If there is one particular boy or girl who needs much encouragement in these days of unrest, of greed for huge salaries, of upset homes and "too busy" parents, obviously it is the boy or girl who has a religious vocation. Church authorities are greatly alarmed over the lack of interest on the part of modern youth in providing from their ranks the spiritual leaders of tomorrow. How badly the Church will need these leaders in the days ahead of us, only God knows!

It is the purpose of this article to suggest a partial answer to this legitimate concern of teachers and pastors. What we suggest is not new, it is granted, but we feel that it can help greatly in encouraging the future generations of men and women to prepare themselves to take a leading part in bringing Christ to the world and the world back to Christ.

Three years ago, an elementary teacher, quietly studying her class of eighth-grade boys and girls writing a test, came to the realization that the group before her was unusual in that there seemed to be so many religious vocations among them. She decided to find out what she could do to help them reach their high ideals. The result was the formation of a boys' vocation club and later another organization for the girls. The intervening period of time having proved the value of these organizations, it is hoped that other teachers of children of early adolescence will take up the idea and put it into effect. The general plan of the organization and operation of these groups follows, but individual teachers may wish to vary details.

The group referred to above became known as the St. Michael's V-Club. It began with 3 members and now numbers 24, in a school of approximately five hundred pupils. Six of the number are now students in a local seminary. The usual officers were chosen from among the older boys, but a director really is the controlling influence. It is of the greatest importance that the director chosen for this work be imbued with zeal, be prudent and

tactful, and have a deep sympathy for the adolescent boy or girl. Since the ultimate success of this project depends upon the untiring zeal and enthusiasm of the director more than upon any other single human factor, it is essential that the person chosen for this work be capable of winning the confidence of the group he will direct.

Selecting Members

One of the most important duties of the director is to obtain new members and this duty lies solely with him, although members may propose some individual as a suitable candidate. It is also of importance that a certain amount of prudent secrecy be maintained concerning the clubs, their purpose and their membership, as no adolescent, or adult for that matter, likes his intentions paraded for public comment.

Having decided that a certain boy or girl has "possibilities," the director will question the child at the opportune moment. Should he (we will now concentrate on the club for boys) express his wish to become a religious or priest at some future date, he is invited to become a member of the club. In the St. Michael's Club, the rules drawn up by the original members and amended from time to time stipulate that such a prospective member must have a very thorough understanding of the rules before being admitted to membership and must promise publicly at the meeting to respect the secrecy of the club. At the first meeting he attends, the seriousness of the purpose of the club is impressed upon him, he is quizzed on the rules and asked to promise fidelity to them. Some of the fundamental rules of the club we have mentioned, are: frequent Holy Communion, particularly on feasts of the Blessed Virgin, she having been chosen patroness of this club; a daily visit to the Blessed Sacrament; daily prayer for the other members. This club uses as its official ejaculation, "Queen of the Clergy, pray for me and all members of the V-Club." The members are often reminded that if they aspire to become the spiritual leaders of the future, it is not expecting too much of them that they will lead now in good deportment and seriousness about their duties. For this reason, they are expected to make the school honor roll regularly.

Cooperation

One of the priests of the parish might be asked to take a particular interest in the members of the club, to talk to them occasionally, and take part in their activities. The girls would be benefited by an occasional talk given by members of religious communities, particularly those of the community teaching them. There are also many other worth while and interesting projects in which the clubs might participate, such as picnics, hikes, visits to various institutions in the city, correspondence with other communities or missionaries, church work and sewing, and general mission work. If other clubs of this sort have been organized by members of the same community in the other schools

*Sisters of St. Joseph, Nazareth, Mich. Teaching at St. Christopher School, Marysville, Mich.

of the city, correspondence between members of the various groups may prove an inspiration and help. In a large city, a general meeting of all groups could be held once or twice a year. At this time a day of recollection could be held or social activities planned. It is well to let boys and girls know that there are many others who have the intention of giving up all for Christ. It is comforting to know that one is not alone in making such a sacrifice, and these general meetings often result in lasting and valuable friendships.

What should we do with the boy (or girl) who changes his intentions after sincerely expressing his desire to join this group? Such an individual should be made to feel that although he is not expected any longer to remain an active member of the group, at least he will be considered an honorary member, one who will help the others by his prayers and sacrifices. Those who leave for the seminary or convent will be found to be doubly interested in the work of the club once they are in a position to appreciate its true value. They may not be able to continue taking an active part in the club meetings and social gatherings but certainly their prayers will help others to follow their excellent example. If the school is very large, it may be feasible to separate the grade school and high school pupils and conduct separate units for each group.

Gathering Information

It is well to have the club members become acquainted with the purpose and work of many different communities. Most communities are glad to supply information concerning their origin and works, which may well form the topic for discussion and report at the regular meetings of the club. A prudent director certainly will never discourage a club member who looks to other communities. A disparaging attitude in this regard would be disastrous, and would certainly prove that such a director has a very poor understanding of the doctrine of the Mystical Body of Christ. It is but natural to have a particular love for and interest in one's own community, but prudence and good sense tell us that all communities have been organized to do God's work, and the boy or girl under our charge certainly has the right to follow a God-given call to another community.

It would be likewise foolish to expect that 100 per cent of the members of these clubs will end up in convents, monasteries, or seminaries. Many virtuous boys and girls who feel the urge to serve Christ more perfectly during the years of their innocence and fervor find later that they really have no religious vocation at all. If seminaries lose from 50 to 90 per cent of their original first-year high school classes before these boys reach ordination, how can we expect that all members of a much younger group will persevere in their first intentions? If, however, we help just one boy or girl come closer to Christ—just one, I say—who might not have done so without our encouragement and the prayers of his companions, then we can truly say that all our time and sacrifice have not been wasted. Future generations, enjoying the ministrations of a priest in their midst or a religious teacher instructing their children, surely will agree that the efforts we made to help these followers of Christ on their way were very worth while.

Will we allow our less-enlightened brethren around us to shame us with their zeal and



Saint Joseph. A Painting in Oil by Ribera.

— Courtesy, Brooklyn Museum

enthusiasm in promoting causes less noble than our own? Let us then be up and doing! Let this be our preparation for the postwar period. Let us begin *now* to enlist new followers of our Divine Master and let us do our share in helping them prepare themselves to be the spiritual leaders of tomorrow.

Editor's Note. In the November, 1944, issue of THE CATHOLIC SCHOOL JOURNAL (page 26A) appeared a description of *Follow Him*, a handbook for Our Lady of Good Counsel Clubs. This booklet was written by Rev. Howard Ralenkotter,

C.P., director of the clubs, at 5700 Harlem Ave., Chicago 31, Illinois. The Good Counsel Clubs are for girls. A *Vocational Club Handbook*, by Godfrey Poage, C.P., for directors of Don Bosco Clubs for boys, may be obtained by writing to the Chicago address or to the Capuchin College, Brookland, Washington 17, D. C. The Catholic Students' Mission Crusade also is promoting vocation clubs. Address Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio.

In many dioceses, during the month of March, special attention is being given to the promotion of vocations among the pupils of Catholic schools.

Public Transportation for Pupils of Private Schools

II. Compulsory Attendance Law and Transportation of Private-School Pupils

*Sister M. Lawrence Wilson, O.S.U.**

The Issue Involved

THE compulsory attendance law has been called into the controversy over granting free transportation to private school pupils. In fulfilling the obligation of attending school which the state has imposed, many children must rely upon transportation facilities. In order to aid these children, the states have provided free transportation for some pupils. The expenditure of public funds for this purpose has been sanctioned on the basis that the compulsory attendance law requires pupils to attend school, and transportation is a necessary means of helping them to keep the law. The issue involved in the question of public transportation of private school pupils is this: children are obliged to keep the law compelling attendance at school; they are complying with the law by attendance at a private school as well as at a public school; transportation is granted to children by the states in order to protect them from traffic dangers, inclement weather, undue fatigue, and other factors which might interfere with regular attendance at school; in a democracy the concern of the state for the welfare of its children extends to all regardless of the school they attend; therefore, state aid for transportation of pupils to private schools is a logical consequence of the compulsory attendance law.

State Rights in Education

Based upon the right of the state to protect itself and to do anything necessary to promote the general welfare of society, certain laws have been enacted pertaining to the education of children. Chief among these is the compulsory education law, by which children are required to attend school under specified conditions of age, mentality, and physical health.

The right of the state to require attendance at school has been contested in some instances, but the courts have uniformly agreed that this right is fundamental to the state in the exercise of its police power:

In legal contemplation the primary purpose of the maintenance of the public school system is the promotion of the general intelligence of the people constituting the body politic, and thereby to increase the usefulness and efficiency of the citizens upon which government depends. Free schooling furnished by the state is not so much a right granted to individuals as a duty imposed on them for the public good.¹

Legally, schools exist "primarily for the purpose of protecting the state from the consequences of an ignorant and incompetent citizenship."² It is on this basis that the right of the state to require attendance at school has been declared constitutional.

Recognizing the difficulties that some children would have in abiding by the compulsory attendance law because of distance and other factors, all states in the United States have provided free transportation to pupils in the

public schools. This, of necessity, raises the question of transportation to private schools. The right of the private school to exist and to function has been definitely decided by the Supreme Court of the United States.³ The obligation of the state to provide transportation at public expense for pupils attending private schools under the compulsory attendance law has been the subject of much controversy. Some of those who have expressed opinions on the question have been in favor of granting free transportation to all children attending school if transportation is necessary for them; others hold that the state has no obligation or duty to provide public transportation to private school pupils by reason of the compulsory attendance law since the state fulfills its obligation when it provides public schools and the means of getting to them. No common agreement has been reached on this question, but an analysis of some court decisions and some competent opinion on both sides of the controversy may lead to a solution of the problem.

Court Decisions

In 1938, a case came before the Court of Appeals of Maryland⁴ in which the question of compulsory attendance and the promotion of the general welfare of the child involved was made the leading issue. The Board of Education of Baltimore County had appealed the case to the higher court after the Circuit Court of Baltimore County had rendered a decision in favor of the defendant. In this case, the defendant was Carroll O. Wheat, Jr., a pupil in the Roman Catholic school in Baltimore County. He appealed to the board for transportation to his school since transportation was provided to children of his locality who attended public schools. The board refused his request and the case was taken to court. Here the child was granted a favorable decision on the basis that since Baltimore County had passed a local law in 1937 providing transportation to those pupils who lived a certain distance from school, and, since the boy in question attended a school located three miles from his home and along the route of the public school bus, he was entitled to the same opportunity for transportation as was given to public school children.

The Board of Education took the case to the higher court and, in appealing the case, made aid to a sectarian school the chief issue. The defendant, however, claimed that the chief issue involved was the compulsory education law and the right of the child to benefits provided by the state for the welfare

of all its members. The Court of Appeals upheld the decision of the lower court and agreed that the child was entitled to transportation since he was complying with the law of the state which made attendance at school compulsory, and since as a member of society he was entitled to a share in those things which were provided for the general good.

Judge Bond, giving the concurring opinion of the Court, emphasized the power of the state in forcing attendance at school. He pointed out that Section 225 of the Education Law of Maryland gives the duly appointed truant officers authority to arrest any child between seven and 16 years of age who is a truant from school and return him either to those in charge of him at home or to the officials of the school from which he is truant. Both private and public schools are affected by this law and, in Judge Bond's opinion, since state control over school attendance extends to private as well as public schools, state provisions for transportation should likewise extend to pupils in both school systems.

It will thus be seen that the State exercises its control over the education and compels attendance at school of all children from 7 to 16 years of age, whether they attend public or private schools, and the provision for transportation to and from the consolidated schools (Code, Art. 77, Sec. 50) is an aid to the end and purpose of the compulsory school laws. On this theory, and, in my opinion, only on this theory can the Act of 1937, Chapter 185, be sustained.⁵

Keesecker,⁶ commenting on the decision given by the Maryland Court in the case just cited, says that the court took into consideration the state's enforcement of the compulsory education law and regarded transportation of private pupils as a means of enforcing this law. This aid given by providing free transportation to the pupil in a Catholic school was a direct benefit to the child. Any aid to the institution was indirect and a "by-product of proper legislative action."⁷ The majority decision in the Maryland case granted transportation to the pupil in the Catholic school on the basis that compulsory attendance at school was the leading issue. In the opinion of the Court, the child was entitled to protection from traffic dangers in complying with the compulsory attendance law of the state.

Parental Rights in Education

Important in any discussion of the compulsory education law and its relation to public transportation of private school pupils is the fact that, while the state may compel attendance at school, it has no right to interfere with the right of the parent to decide where

*Mary. Manse College, Toledo, Ohio. These articles are extracts from a master's thesis submitted to Fordham University. The introductory article appeared in the January, 1945, issue of THE CATHOLIC SCHOOL JOURNAL, page 5.

¹Pierce vs. Society of the Sisters of the Holy Names of Jesus and Mary, 268, U. S. 510, 45 S. Ct. 571.

²The Board of Education of Baltimore County vs. Carroll O. Wheat, Jr., "The Court of Appeals of Maryland, No. 58," cited in the National Catholic Welfare Conference Memorandum, Washington, D. C., 1939, p. 3.

³The Board of Education of Baltimore County vs. Carroll O. Wheat, Jr., quoted in National Catholic Welfare Council Memorandum, 1940, p. 5.

⁴Ward G. Keesecker, "Rights of Pupils and Parents," The Seventh Yearbook of School Law (Washington, D. C.: American Council on Education, 1939), p. 10.

⁵Ibid., p. 11.

¹Robert R. Hamilton and Paul R. Mort, *The Law and Public Education* (Chicago: The Foundation Press, Inc., 1941), p. 24.

²Ibid., p. 13.

his child shall receive his education, provided that the school chosen maintains certain standards set up by the state as necessary for the general welfare of the state. To the parent belongs the inherent right to educate his children. Pope Pius XI, in the encyclical, *Christian Education of Youth*, says that the family holds the inherent right to educate its children, and that this right is anterior to any right whatever of civil society and of the State.⁸ This right of the parent in education is recognized and respected in the United States as a fundamental principle of democratic government. It has been defined and upheld by the decision of the Supreme Court of the United States in the famous Oregon Case of 1925.⁹ The highest court in the land, in handing down its decision, stated the principle of parental rights which may not be infringed upon by any civil power.

We think it entirely plain that the act of 1922 unreasonably interferes with the liberty of parents and guardians to direct the upbringing and education of children under their control. As often heretofore pointed out, rights guaranteed by the Constitution may not be abridged by the legislation which has no reasonable relation to some purpose within the competency of the State. The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public schools only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations.¹⁰

In the light of this decision no state may interfere with the inherent right of parents to educate their children in schools of their own choice. The right of the state is subservient to the right of the parent in education. Parents never really surrender their right in education when they send their children to school; they transfer this right to the state as a matter of convenience and often necessity. The state has no right, therefore, to interfere with the choice of parents in regard to the school in which their children are to be educated provided the school maintains certain standards.

The right of the parent to choose the school in which his children will be educated is involved in the problem of public transportation of private school pupils. In some instances lack of transportation facilities is curtailing the exercise of parental rights and forcing some parents to send their children to a school which they would not choose if transportation were granted to private school pupils. "The constitutional right of equality before the law is involved in this problem."¹¹ This is true because the denial of transportation is sometimes a discrimination against a minority group.

By statute and ruling of attorney generals, some states have taken into consideration this right of the parent to freedom of choice in matters of education. These states will be discussed in the following section.

Statute and Ruling of Attorney General

The state of Oregon, recognizing the necessity of providing free transportation for all

pupils under the compulsory education law, passed a law granting this service and including in this provision private as well as public school children. The statute is based on the theory that parents in complying with the compulsory attendance law have the right to select the school in which their children will be educated and the state has no right to place any obstacle in the way of their freedom in this regard.¹²

On July 14, 1936, Attorney General Edward L. O'Connor of Iowa¹³ supported the right of all pupils to participate in free transportation supplied by the state. He declared that it is not the purpose of the state laws to force parents to send their children to public schools exclusively. Section 4179 of the code of Iowa makes it the duty of the state to provide means for its children to acquire an education. Concerning this obligation, the attorney general says:

Under this section of the code it is the duty of school corporations to transport such children to the consolidated schools, and when the school day is over, to transport them back again. It is not the purpose of the laws of this state to require parents and guardians to send their children to public schools exclusively . . . the mere fact that some children thus transported should desire to attend a private school would not make the matter of their transportation illegal or unauthorized by the laws of this state.¹⁴

Since the opinion just cited was given, there has been a change in the attitude of those responsible for transportation of pupils in Iowa. Answering a letter requesting information as to the present status of public transportation of private school pupils in the state of Iowa, R. A. Griffin, legal adviser, made the following statement:

It is the consensus of opinion of the attorney general's office in this state that such transportation is illegal and is in violation of Article I, Section 3, of the Constitution of Iowa and of section 5256 of the Iowa code.¹⁵

This is another example of the disagreement of opinion which exists on this question of free transportation for private school pupils. Clearly, a definition and explanation of the relation of the compulsory education law to pupil transportation is needed.

Competent Opinion on This Issue

One of the recent decisions in the question of transportation of private school pupils has been handed down by the highest court of Kentucky. This decision, given on December 18, 1942, ruled that buses paid for by public taxes may not be used by children attending other than a public school. While the decision was reached on the principle that public funds may not be used to aid a private or sectarian institution, Blakely saw in it a violation of the rights of parents to educate their children.¹⁶

Kentucky, then, may not forbid parents to entrust their children to Catholic schools. Indeed, Kentucky is the only state in the Union which has inserted a clause in its constitution denying its legislature all authority to impose that veto. . . . "Nor shall any man be compelled to send his children to any school," says Kentucky in the fifth section of her Bill of Rights, "to which he may be conscientiously opposed." But Kentucky

may penalize a man, it would seem, who exercises the right thus protected by the Constitution. Worse it may penalize him in the meanest and most contemptible way by inflicting punishment on his children.¹⁷

Since the decision was reached by the Kentucky court, a rehearing was granted and children in Kentucky continued to use the buses as provided by the statute in the state until March 29, 1943, in some places, and until June of that year in other places.

Another case which seems to indicate infringement upon the rights of parents in choosing a school for their children is seen in the closing of St. Joseph School, Sylvania, Ohio.¹⁸ Failure of the district to provide transportation to Catholic school pupils was directly responsible for the closing of this school, according to the pastor, Rev. Alfred Schindler. The district was requested to provide transportation to 40 children attending the Catholic school in question. The transportation was to be taken care of by the regular school buses, without any change of schedule or inconvenience to the driver of the bus. Transportation was denied by the board in September, 1937. A similar petition for transportation was sent to the board in June, 1938, and, when no response was received, and no provision made for transporting the pupils, the school was not able to reopen in September. According to the amendment of the Constitution of the state which forbids the expenditure of money to aid a sectarian school there, authorities in the district felt that they could not supply transportation to pupils attending a parochial school. However, denial of transportation to these pupils in the parochial school of the district is difficult to understand since satisfactory arrangements have been worked out in the surrounding districts. The situation is another example of the inconsistency which marks the handling of this problem of public transportation for private school pupils.

Conclusions

In view of the cases and incidents cited, it would appear that the issue of compulsory attendance and the inherent right of parents to educate their children must be considered in any settlement of the question of public transportation of private school pupils. Exercising its police power, the state has the right to compel parents to send their children to school. Court decisions and opinions of state attorney generals have upheld both the right of the state to compel attendance at school and the right of parents to freedom of choice in the selection of the school in which their children will be educated. Beyond compelling attendance at school the state may not go. It may not demand attendance at any particular school nor in any particular school system. Parents have by the nature of their relationship to their children the inherent right to choose the school in which their children will be educated. The Supreme Court of the United States in the Oregon Case heard in 1925 has settled the issue of parental rights in education. The state may not interfere in the parents' choice of a school for their children as long as the school chosen maintains a standard which the state requires for the education of its children.

That every right brings with it a corresponding duty is an accepted principle of philosophy, and if the state has the right to

⁸Pope Pius XI, *Christian Education of Youth* (New York: The America Press, 1936), p. 4.

⁹*Pierce vs. Society of the Sisters of the Holy Names of Jesus and Mary*, 268 U. S. 510, 45 S. Ct. 571.

¹⁰*Pierce vs. Society of the Sisters of the Holy Names of Jesus and Mary*, 268 U. S. 510, 45 S. Ct. 571.

¹¹William F. Montavon, *Personal Letter*, February 22, 1943.

¹²*Oregon Compiled Laws Annotated*, Sec. 111—874.

¹³"Free Transportation and Free Textbooks for School Children," *National Catholic Welfare Council Memorandum*, 1938, p. 14.

¹⁴*Loc. cit.*

¹⁵R. A. Griffin, *Personal Letter*, January 15, 1943.

¹⁶Paul L. Blakely, "The School Bus for the Privileged," *America*, January 9, 1943, pp. 372-373.

¹⁷Paul L. Blakely, *loc. cit.*

¹⁸The Catholic Chronicle (Toledo, Ohio, September 2, 1938), p. 1.

compel attendance at school, and it has been demonstrated that it has, it follows that it has the duty either to place schools in locations near to the homes of its children, or to supply the means which may be used under certain conditions for reaching school. It is not sufficient to provide means of getting to the public school only since this practice would not be in accord with the obligation of the state to respect the right of the parent in choosing the school his children will attend.

No child of school age should or can be excluded on the ground that he does not attend a State-supported school. He is entitled to walk to school on a State-supported sidewalk, but we cannot demand that he walk on it into a State-supported school. If he attends a non-public school, he and his parents exercise a right protected by the Constitution of the United States.¹⁹

The author of the above quotation is referring to the fact that children cannot be

excluded from the transportation service because they do not attend a public school. The Constitution of the United States, by the Fourteenth Amendment, protects the right of the private school to exist and the right of parents to send their children to it.

In the light of the decisions given in the Maryland case regarding the transportation of private school pupils in public buses, and the Oregon case which recognizes the right of parents to send their children to the school which they feel is most acceptable to them, it appears that failure to provide transportation for private school pupils is an indirect means of preventing parents from exercising their inherent right in regard to education.

Democracy, which is based on the principle of liberty and equality for all, demands that legislation providing educational opportunities

¹⁹Editorial, "School Aid," *America*, March 26, 1938, p. 590.

and services intended to promote the welfare of children should be placed at the disposal of all children in the United States. If the state supplies certain advantages to some children because their parents choose the public school for them, this is not acting in accord with the fundamental concept of democracy which demands that there be no discrimination in the benefits which the state confers upon its citizens. Justice and logic, the cornerstones of democracy, demand that the same advantages which are given to public school pupils be given to private school pupils since these children abide by the compulsory attendance law by attending a private school. The solution to the problem of granting public transportation to private school pupils lies in making specific statutory provisions for such transportation in accordance with the compulsory attendance law.

(To be continued)

Junior Red Cross in the Catholic School

*Judith Lee**

SOUND character, tolerance, and good citizenship are three of the goals universally accepted for modern education. They have been the primary goals of the American Junior Red Cross since its founding in 1917.

In Catholic elementary and high schools throughout the country, young people are learning these great lessons of democracy in the simplest yet most graphic terms — through service to others as members of the world's largest youth organization, the American Junior Red Cross.

Service in wartime means aiding the war effort. The most spectacular contribution of Junior Red Cross in this line has been the production of comfort and recreational articles for servicemen in military and naval camps and hospitals. Canes, lamps, game boards, afghans, slippers, ping-pong tables, and back-rests are only a few of the useful items made in manual arts and home-economics classes for this purpose.

At St. Elizabeth's Academy in St. Louis, Mo., which is enrolled 100 per cent in Junior Red Cross, art favors for hospitalized servicemen have been made for every holiday throughout the year, in addition to a Christmas decoration unit which was sent off to brighten some camp or hospital or Red Cross club overseas.

Supplementing the service thus rendered to our fighting men has been badly needed assistance to those unfortunate children in other lands who are the innocent victims of war. Not only gift boxes, filled by individual Red Cross members with great thought and care, but a vast quantity of more essential aid in the form of food, clothing, medical and school supplies, has been sent through the Junior Red Cross National Children's Fund which is raised annually by the voluntary contributions of members all over the country.

*American Red Cross, Midwestern Area, St. Louis, Mo.

In the archdiocese of St. Paul, Minn., where students in Catholic schools are enrolled 100 per cent in the Junior Red Cross, Father Roger Connole, superintendent, reports that 40,000 comfort and recreational articles for servicemen were made last year, \$3,186 contributed to the National Children's Fund, and six complete units of Christmas decorations, containing more than 1300 articles were made.

These special wartime contributions are in addition to regular peacetime activities such as the sending of correspondence albums about the American way of life to children of other lands, the making of scrapbooks for veterans' hospitals, and such Red Cross courses as home nursing, first aid, and accident prevention taught in the schools. In Hays, Kans., members pot plants during the winter which they distribute to patients in St. Anthony's Hospital there the following spring.

An important aspect of the Junior Red Cross program for the development of social



Junior Red Cross Workers at St. Elizabeth's Academy, St. Louis, Mo., Making Toys and Garments in the Home Economics Class. The gingham rabbit will go into a gift box for a foreign child. The garments will go to soldiers and sailors to supplement G.I. clothing where there is special need.



A Class Demonstration in Home Nursing at St. Joseph's Academy, St. Paul, Minn.



Junior Red Cross Members at St. Roch's School, St. Louis, Mo., Watch the Application of a Foot Bandage, While Sister Checks a Hand Bandage on One of the Girls.



Children at Cathedral School, St. Paul, Minn., Finishing Christmas Decorations for Soldiers Overseas. All Catholic schools in St. Paul are enrolled in the Junior Red Cross.



Making Overseas Christmas Units is a Popular Junior Red Cross Activity.



responsibility in American youth is the participation of its members in community projects, such as the "War on Waste" salvage drives they have conducted in many parts of the country as well as assistance they have given on the recruitment of blood donors.

Joseph Krause, a Catholic high school senior, is president of the inter-school Junior Red Cross council in St. Paul. In this council, plans are drawn up which enable both Catholic and public school children to give concrete expression to their desire to serve their community, their nation, and the world in which they live.

Father Connole believes that "gifts of money, even though they involve considerable sacrifice, are impersonal things. But the gifts the child makes himself are concrete expressions of his sentiment." He points out that the Junior Red Cross directs the children so that their efforts are really valuable to those whom they wish to serve.

The fact that the Junior Red Cross is an in-school program, planned and executed by school people so that its activities supplement the regular curriculums makes it a valuable aid to educators in attaining their far-reaching goals.

Left. Junior Red Cross Work in Hinsdale Junior High School, Hinsdale, Ill.

The CATHOLIC SCHOOL JOURNAL

Editor

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"The Return to God"

The phrase Francis Thompson uses most aptly characterizes what should be an inevitable result of this war: "the return to God." "Thank God," says the Pope, "one may believe the time has passed when the call to moral and Gospel principles to guide the life of states and peoples was disdainfully thrust aside as unreal."

The rejection of the principles of the Gospel is not so certain and the disdain of any application of them to social and individual life is passing. Christian principles are being recognized, the very language of the moral law and of the Gospel is used. The revulsion against the stark realities, on a wholesale scale of brutality, iniquity, destruction, annihilation, mass murder of children and women as well as men, civilian and military, has stirred the moral depths of the nations as nothing else in our day has. We begin to understand what we merely assumed, the sanctity of the human person and the dignity of the human being. We have seen the horror and the terror of their blunt rejection. Well, therefore, may the Pope say:

"The Church has the mission to announce to the world, which is looking for better and more perfect forms of

democracy, the highest and most needed message that there can be: the dignity of man, the call to be sons of God. It is the powerful cry, which from the manger of Bethlehem to the furthest confines of the earth resounds in the ears of men at a time when that dignity is tragically low." — E. A. F.

The Legislature in a Democracy

There is a very practical discussion of the contemporary political problem in the 1944 Christmas message of our Holy Father, Pope Pius XII. The Holy Father's message deals with a problem which we, ourselves, in a recent book (McCarthy of Wisconsin),* tried to emphasize, namely, the supreme importance of the legislature in our political life.

We saw, on the international stage, how undermining the legislature — Reichstag, Duma, or Chamber of Deputies — was the first important step to Fascism and Nazism. The Holy Father, with these lessons, undoubtedly in his consciousness, points out that the center of gravity in a democracy resides in the popular assembly. From it radiate into the community political currents, good or ill. On its high moral standards, political ability, and intellectual capacity depend the life or death, the prosperity or decadence, the soundness or perpetual unrest of the community life.

In the light of such a statement by the Pope, examine what you are now teaching in your class in civics and citizenship regarding the legislature and its members. This applies also to college teachers of political science. Teachers, what are you teaching your students about the essential qualifications for members of your city council or commission, your state legislature, the national House of Representatives or the Senate? Give your students a test today to discover what they think are the essential qualifications or what kind of persons they think merit their vote.

After your own examination of conscience and the revelation of the proposed simple test of your students, read what the Pope says are the essential qualifications:

1. Select men spiritually eminent and of strong character, who shall look upon themselves as the representatives of the entire people and not the mandatories of a mob, whose interests are often, unfortunately, made to prevail over the true needs of the common good.
2. Select men not restricted to any profession or social standing but reflecting every phase of the people's life.
3. Select men chosen for their solid Christian convictions, straight and steady judgment, with a sense of the practical and equitable, true to themselves in all circumstances.
4. Select men of clear and sound prin-

*Published by the Columbia University Press.

ciples, with sound and clear-cut proposals to make.

5. Select men, above all, capable, in virtue of the authority that emanates from their untarnished consciences and radiates widely from them, to be leaders and heads especially in times when the pressing needs of the moment excite the people's impressionability unduly, and render it more liable to be led astray and get lost.

6. Select men who — in periods of transition, generally stormy and disturbed by passion, by divergent opinions and opposing programs — feel themselves doubly under the obligation to send circulating through the veins of the people and of the state, burning with a thousand fevers, the spiritual antidote of clear views, kindly interest, justice equally sympathetic to all, and a bias toward national unity and concord in a sincere spirit of brotherhood.

If we do not see that such men are proposed for public office and voted for when nominated, whatever their label, then we may expect what we have experienced too often: men who make politics serve their ambition, men who make politics a quick road to profits for themselves, their cast, and their class; men who lose sight of completely and who jeopardize the common good.

Are we equal to such clearly placed responsibility? — E. A. F.

Physical Fitness for Catholic Schools

"The greatest internal national problem of the American people, after complete victory in World War II," says Colonel Leonard G. Rowntree, head of the medical division of the Selective Service System, "concerns the health of the American people, their physical and mental fitness for their present and postwar responsibilities. This extends to the whole population but, with an eye to the future, it concerns particularly the children. This involves the question of early training and education. The fact is we cannot begin too early. Both the home and the school must take their places in laying the foundations of the program.

"This applies to the mental hygiene as well as to the physical hygiene of the individual. More and more we see how the mind and the body are closely interdependent. We are coming to realize more and more this mental element in physical fitness."

This is a very good introduction to a practical discussion of the problems of national health and of health education. It furnishes a more intelligent approach to the problem of physical fitness than the one year of compulsory military service for 18 year olds for which fantastic claims are made from the health angle. Dr. Rowntree is also the head of a national joint committee on physical fitness which brings

together nationally a group to plan a nationwide physical-fitness program affecting all persons from their birth. The platform of this Committee includes the following planks:

1. Help each American to learn physical fitness needs.
2. Protect against preventable defects.
3. Attend to correctible defects.
4. Know how to live healthfully in body and mind.
5. Act to acquire physical fitness.
6. Set American standards of physical fitness at high levels.
7. Provide adequate means for physical development.

This Committee looks hopefully to education to share the responsibility of improving national fitness and it has outlined a number of specific proposals that should be included in a health program. These are as follows:

1. Preadmission physical examination at 5 years.
2. Periodic examination at 2- to 3-year intervals thereafter.
3. Education in principles of healthful living.
4. One hour daily for physical training.
5. Credits for satisfactory progress.
6. Accumulative health and physical fitness records.
7. Provision for adequate personnel, facilities, and time for such a program.

Diocesan superintendents of schools should survey the health educational practices of their diocese to find out to what extent the health of parochial school children is conserved and what methods are being used to improve the health of school children. The program outlined above would be a good test for such a survey. We should be glad to publish in the CATHOLIC SCHOOL JOURNAL the results of such surveys in order to make available to all the best in each diocesan school system. This would be true also within the diocese to make general what the best school in the diocese does. — E. A. F.

What Can We Learn From G.I. Education?

V. MOTIVATION

The Director of Military Training of the Army Service Forces says: "And because we believe that this business of motivation is the strongest force in education, we go to any lengths to increase and hold it. It's true that it helps immensely to tell these student soldiers why they should know a certain subject. Also, the avid desire to learn is helped along through promotion, through insignia, through increased income. In the Army there's a sense of belonging, a spirit of teamwork, a deep consciousness of citizenship, a constant search for leadership, the substitution of achievement for credits—all helping to develop motivation. And then, in the

services, there's the bitter necessity of 'Learn and live!'"

This was in response to the Navy representative's statement that: "Exact definition of objectives has a lot to do with it, we think. We try to have every student understand why he's studying a particular subject, and exactly what he'll be able to do as a result of his training."

This will require discussion but it will be necessary first to put here in juxtaposition some other statements from the broadcast. The theory of "free election" of subjects of study is rejected, as it should be. But some limitation which restricts the application of the principles of motivation will make it necessary to interpret the above statements in a less absolute sense than the statements themselves warrant. There is the very significant statement of the Army representative, in answer to the suggestion of the announcer, that you couldn't let every man pick his own course of study, even if it were desirable. He said:

"We have to place them where they'll do the most good at the moment." That is the all-controlling fact. What the service needs determines the assignment of the individual—and what the need is *at the moment*. The time and energies of these men are expendable, and they will be used for the needs at the moment. It is assumed that capabilities and interests of individuals are taken into consideration as much as possible.

There is a further illuminating comment on this subject. The soldier or sailor is assigned because he may not know what he wants to study and he is immature: "As I understand it, in civilian education, there is a theory that a student is best motivated by studying a subject which he selects himself. But the fallacy in that argument is that he may not know what he wants to study since he was not yet matured to the stage where he is capable of self-evaluation."

We have seen above that one of the important factors in relation to the services is the imperative demands of the services, especially in wartime. Here the point seems to be that the individual is not capable of self-motivation in his situation. And still another point is developed from the latter one, that the services will develop for their purposes the aptitude they discover. Said the Admiral regarding an individual case: "He had the aptitude, and he was *required* to cultivate it."

One should note here, as in schools, that the motivation is in part at least extraneous, not intrinsic. Promotions, rank, insignia, and pay are extraneous motives. They should be by-products—not motives. But, in officer personnel, rank is too often an obsession.

There is one genuine intrinsic motive that is intrinsic. If you don't learn the lesson, you lose your life: "The motivation born of knowing that if you don't master

a subject, you may lose your life isn't generally applicable to civilian training. You just can't duplicate that kind of realism. But, otherwise, all the aspects of motivation I've mentioned parallel similar elements in civilian training situations. . . . In the matter of teamwork, I believe we have developed a handmaiden of discipline. The teamwork inherent in a gun crew, in a stevedoring process, in a B-29, in a kitchen, in a Signal Corps operation, or in an infantry tank-artillery action—each has its counterpart in civilian life. Projects in social studies, experiments in physics, plays on the football field, activities in student government—they all develop the spirit of teamwork—the consciousness that the failure of any individual means the wrecking of the whole project. And the determination of each man that he will not be the one to fail."

But in the military training program you have the same problem as in civilian training. The reason for learning *now* is for some situation in the *future*. In schools you are *preparing* for the future. The problem is, in both cases, to convince the student that what he is learning now is necessary in the situation he will face. Not knowing where he will fight or what real fighting is, he has to accept the training as *preparation* for a future situation. Of course, the fact that so many men are killed by booby traps shows how hard it is to prepare for future contingencies. The importance of knowledge to life itself is no guarantee that it will be translated into an effective motive.

One great stimulus to motivation is the interdependence of the members of a group. This is particularly so where the test is *doing*. Failure to do your part is palpably evident, and the significance of your part is a constant reminder. This is effective in the learning by doing, or in the testing of instruction. What may have been mere desultory learning becomes vivid self-activity in the actual process. No words will save you in the practical situation.

G.I. education has the same problem of motivation as civilian education. The situation in G.I. education is favorable to the development of motivation because it is practical training: its objectives are immediate, and the use of the knowledge or skill is likely to be in the near future. The stake is readily appreciable—your own life. The immediate needs of the armed forces is more imperative than any choice of the individual, and the conditions for developing a genuine self-motivation are not always present. In G.I. education, as in civilian training, the training is for the future and must be taken on faith by the student as preparation. The war atmosphere and the war conditions are favorable for inducing motivations, but if peacetime universal military training should come, the problem would resemble very much the vocational training of civilian education. — E. A. F.

United Americas: a Pageant

*Sister M. Illuminata, C.D.P. **

Episode I

Discovery of America, 1492

HERALD I:

"The Americas were always promises.
From the first voyage and the first ship
there were promises.
From the tropic bird which does not
sleep at sea
From the great mass of dark heavy
clouds which is a sign!
From the drizzle of rain without wind
which is a sure sign
And all these signs were from the west!
And all night heard birds passing."¹

HERALD I:

"Who is the voyager on these coasts?
Who is the traveler in these waters?
Expects the future as a shore: foresees
Like Indies to the west the ending . . . he
The rumor of the surf intends?"¹

[Curtain opens]

[Scene: Columbus stands in center of stage holding a cross. Several men stand around him. They hold banners, and one carries the flag of Spain.]

HERALD I:

From the first Columbus' crew had not been friendly to him; and he had scarcely lost sight of land when they wanted to turn back. Columbus refused to do so. He tried in every way possible to encourage his men, but every day they grew more fearful and rebellious. In desperation, the angry crew threatened to throw him overboard. Columbus knew that his life was in danger, but he kept straight on his course.

On the evening of the eleventh of October, pieces of wood and a branch and a thorn with berries were seen on the water. When the crew assembled that night to sing a hymn in honor of the Blessed Virgin, Columbus addressed them, and having pointed out the goodness of God shown them on the voyage, told them that they were close to land.

The next morning, October 12, 1492, a sailor on the Pinta announced by firing a cannon that land was in sight. The land sighted proved to be an island. Since Columbus undertook the voyage in the name of Christ, he named the island, San Salvador. He landed at daybreak, erected a cross, and solemnly took possession of the island in the name of the king and queen of Spain.

[Columbus kneels and says:]

"Lord God, Eternal and Almighty, Who by Thy word hast created the firmament, the earth, the sea, may Thy Name be everywhere blessed and glorified. May Thy Divine Majesty be exalted in this new part of the world, where Thou hast permitted Thy servants to be the means of making Thy Name known and preached."

¹From *America Was Promised*, by Archibald Mac Leish. Paper, 50 cents. Duell, Sloan & Pearce, Inc., 270 Madison Ave., New York 16, N. Y. Reproduced with permission of the publishers.

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Episode II

Conquest of Mexico, 1519

HERALD II:

"The Americas were always promises.
To whom?
Españoles! Conquistadores!
As the mind turns back to the beginning
. . . Cortez and Montezuma
Pizarro and Atahualpa."¹

[Curtain opens]

[Scene: Cortez sits on a richly decorated chair in center of stage. On either side stand groups of Spanish soldiers. Aztec Indians with gold and silver gifts kneel before Cortez.]

HERALD III:

Many reports had come to Cuba of a rich land north of the Isthmus of Panama. The Spaniards were eager to conquer it. While Magellan was sailing around the world, Hernando Cortez, a daring Spaniard, sailed from Cuba to this land, Mexico.

The expedition sailed across the Gulf of Mexico and landed near the point where Vera Cruz now stands. The Indian tribes of Mexico were called Aztecs.

The Aztecs were among the most highly civilized of the Indian tribes of America. In Mexico there was a confederation of three important tribes. King Montezuma was the head of this confederation.

There was a story among the Aztecs of a king of earlier days who had gone away toward the East. The story was that this god, tall and fair of complexion, would some day return out of the sky. When the Aztecs saw the Spaniards, they thought that these beings who seemed to have come out of the sea, must be the followers of the Fair God.

Montezuma was disturbed. He tried in every way possible to persuade the Spaniards to turn back.

FIRST AZTEC: Montezuma is lord of many kings; his equal is not known in all the world. He sends gifts to you. O Great White God. [Presents gifts, lays them at the feet of Cortez.]

SECOND AZTEC: Montezuma dwells in the largest, strongest, and most beautiful city in the world . . . a city built on water. . . He sends you gifts. O Great White God. [Presents gifts.]

THIRD AZTEC: To Montezuma's palace flock princes from all over the world bringing

¹Our Lady of the Lake College, Demonstration School, San Antonio, Tex.

riches. Our king sends you these gifts, O Great White God. [Presents gifts.]

FOURTH AZTEC: Our king, Montezuma, sends you, O Great White God, these gifts of gold and silver as a token of peace and friendship. He asks you to leave our shores and return from whence you came.

CORTEZ: To your king you say: "Cortez, the Great White God, will not return to his land. He will remain here, in the land of Montezuma, and become lord of all this land and its boundless treasures."

Episode III

Conquest of Peru, 1525

HERALD I:

"Rich gifts of gold and silver
Rich gifts from the land of Peru
Rich gifts the Incas gave him
Pizarro, the brutal, the cruel.
He took these gifts as an offering
He would not think of peace,
But with treachery in his heart
He killed the mighty Inca chief."¹

[Curtain opens]

[Scene: Pizarro stands center of stage facing toward the right. A group of Spanish soldiers are with him. They are watching the procession of the Incas as it passes.]

HERALD IV:

Balboa found the Pacific Ocean, but not the land of gold. Pizarro, the man who had captured Balboa, determined to find the land for which the discoverer of the Pacific had been searching. In 1525 he started out in quest of the golden kingdom. He discovered Peru, which proved to be the country for which he was seeking. It was ruled by a race of Indians called Incas. Pizarro invaded the country and found the cities filled with rich treasures and magnificent buildings. The Incas gave the Spaniards gifts of gold and silver. Pizarro returned to Spain with some of his treasures. He was received with honors at the court of Spain. He asked for men and money to conquer the country of the Incas. Supplies were furnished him, and he started on his expedition to Peru. He believed that the best way to conquer the Incas would be to capture the chief.

[Beating of drums is heard off stage. Drumming continues during the time that the soldiers speak.]

FIRST SOLDIER: The mighty Incas' chief approaches!

SECOND SOLDIER: What splendor! See about three hundred Indian boys carry bows and arrows.

THIRD SOLDIER: Others follow. They are dressed in blue and white. They carry silver hammers.

FOURTH SOLDIER: Here comes the mighty chief. See. He is being carried aloft on a golden litter by a large number of attendants.

PIZARRO [greedily]: The prize is ours. I will make him prisoner and take this land of gold and silver for Spain.

[Drums continue to beat until curtain closes.]

[Curtain]

Episode IV
Conquest of America for Christ,
1492-1850

HERALD II:

"The Americas held promises . . .
 In this land of the herd, the garden, the
 houses of adobe,
 I see the sign of Christianity
 Coupled with true democracy.
 I see the heroic martyrs of Christianity,
 The zealous missionaries,
 Teaching and preaching and toiling with
 these red aborigines."¹

[Curtain opens]

[Scene: Group of Indians enter stage doing an Indian dance. After the dance, they sit on stage in groups. Missionaries enter—Franciscan, Dominican, Jesuit, and Oblate missionaries. The Franciscan missionary sits with a group of Indians and teaches them weaving; the Dominican teaches pottery; the Jesuit and Oblate stand toward back of stage teaching Catechism to small groups.]

HERALD V:

Before Columbus came to America, this country was inhabited by a race of people whom he called Indians, because he believed he was on the coast of India.

The homes of the Indians were not the same in all parts of the country. The western and northern Indians never had fixed homes, but wandered about from place to place and lived on fish and game. They were sheltered from the sun and rain by tents called wigwams.

Many of the eastern Indians built huts of wood roofed over with strips of bark.

The southern Indians were half civilized. They dwelt in what is now New Mexico, Arizona, and also in Mexico, Central America, and South America.

Many of the Spanish explorers, as you know, came to the New World to search for gold. There were many men who came with

higher motives. Many were eager to spread the Gospel of Christ and convert the Indians. The Franciscans and the Dominicans were the first Spanish missionaries in the new lands.

Episode V
Conquest of the Americas by European
Colonists, 1500-1733

HERALD VI:

"The Americas hold promises for whom?
 For those who know how to make oppor-
 tunities their own . . .

In this land of zinc and graphite
 In this land of lead and tin
 In this land of nitrates and manganese
 In this land of cadmium and platinum
 There're opportunities for all.
 In this land of the early colonists
 In this land of many waters
 In this land of planes and peaks
 In this glorious land of the Andes!"¹

HERALD VII:

As the knowledge of the Americas grew, people from Spain and Portugal, England, Holland, Sweden, Germany, and Ireland came to make their homes in North and South America; in Mexico and in Central America.

Some of these people came as adventurers searching for wealth; others came to find religious freedom. These people brought with them the customs of their native lands. Though most of the early settlers in the Americas were hard-working people, they always found time to sing and dance. In all their social gatherings, folk dancing was always the principal form of entertainment.

[Curtain]

[Scene: Enter a group in costume dancing a Spanish folk dance. When the Spanish dance is finished, then enters a group dancing the minuet. When the minuet dancers exit, another group doing the Schottische enters. Folk dances from various European countries may also be used.]

[Curtain]

HERALD VIII:

"America was Promises to Whom?

Jefferson knew:

Declared it before God and before
 history:

Declares it still in the remembering tomb

The promises were Man's:

the land was his—

Man endowed by His Creator:

Earnest in love: perfectible by reason:

Just and perceiving justice:

his natural nature

Clear and sweet at the source as

springs in trees are . . .

It was man who had been promised:

who should have:

Man was to ride over the tide water:

over the Gap:

West and South with the water:

taking the Book with him:

Taking the wheat seed: corn seed: pip

of apple:

Building liberty a farmyard wide;

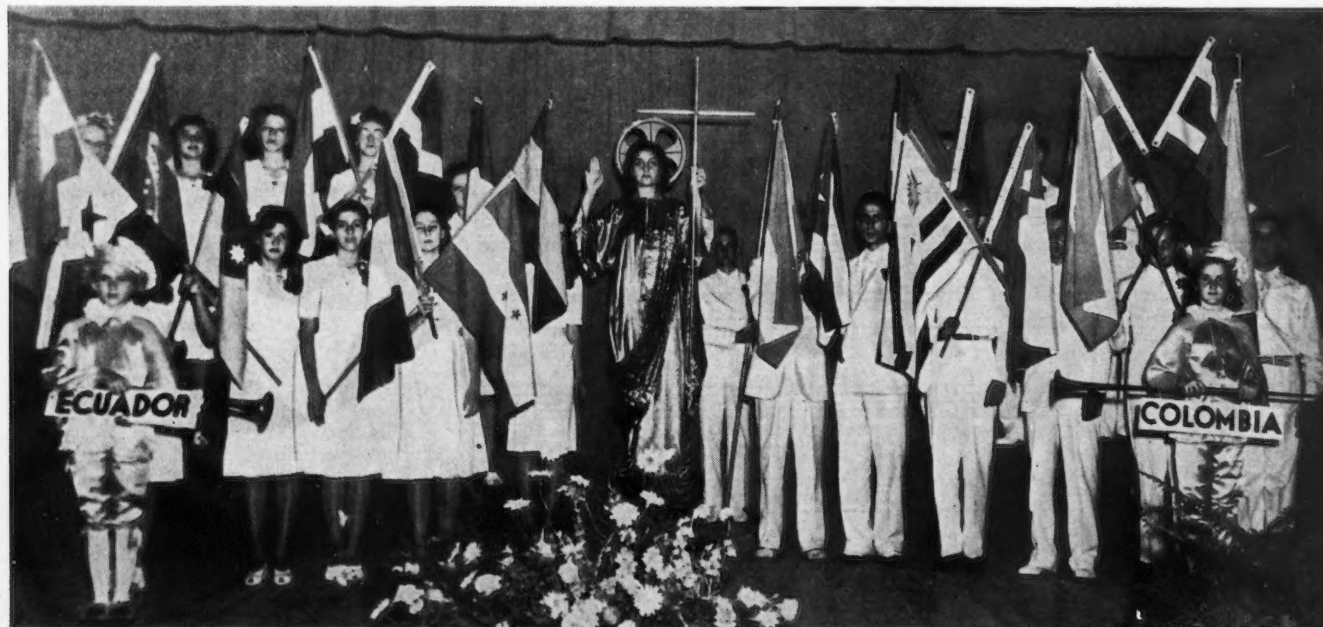
Breeding for useful labor."¹

[Curtain opens]

[Scene: Jefferson standing at table. About six signers of the Declaration may be seated at table.]

JEFFERSON:

We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light



Christ of the Andes Imparts His Blessing to the Sons of the Americas as They Display the Flags of the Twenty-one Republics of the Pan-American Union.

and transient causes. But when a long train of abuses evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such governments, and to provide new guards for their future security.

We, therefore, the representatives of the U. S. of America, in general Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do in the name and by the authority of the good people of these colonies, solemnly publish and declare that these united colonies are, and of right ought to be, free and independent states. And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

Episode VI Pan-American Union, 1889-1944

HERALD I:

"The Americas held promises to whom?
To the people who desired justice and liberty—the masses.
The shape of Democracy arises
Democracy for North America

Democracy for South America
Freedom! Democracy! for all of America!"

HERALD II:

"The Americas still hold promises.
For whom?
All who believe in the principles of freedom and justice.
All who strive to keep alive the torch of civilization and progress.
All who defend the rights of Christian civilization and Christian Democracy.
Of these the Americas have pledged themselves as guardians and defenders.
These aspirations and ideals are epitomized in the Pan-American Union.
This spirit of freedom, this spirit of peace, this spirit of progress is symbolized by the flags of the countries."

FANFARE I [Argentina]: Holds card with name and gives bugle call.

HERALD:

The musical score is for a unison chorus titled "Flags of the Americas." It is written in 4/4 time with a key signature of one sharp (F#). The score begins with a "Maestoso" tempo marking. The melody is carried by a single voice line, with piano accompaniment in the lower staves. The lyrics are: "mer-i-cas, Sym-bols & em-bles of na-tions! You float on the sea, you gleam in the sky, you wave in the breeze as Em-bles of Peace! O Flags of the A-mer-i-cas, O Ban-ners of lib-er-ty, You keep our hon-or shin-ing bright, O Flags of the A-mer-i-cas!" The score includes dynamic markings such as "marc f", "ff", and "fff".

"Flags of the Americas," a Unison Chorus by Sister M. Elaine, C.D.P.,
Our Lady of the Lake College.

Land of gold and silver
Land of great plains too
This is Argentina.

The future holds much for you.

[Excerpt from National Anthem of Argentina is played while flag-bearer walks on stage. Flag bearers make curtsy in center of stage and take places on back stage in formation. A couple may dance here, if desired, or a group may do "Palapola," Song-Dance from Argentina.]

FANFARE II [Bolivia]: Card with name and bugle call.

HERALD:

Mountainous and beautiful
Bolivia stands within
World famous for her minerals
Especially for her tin.

[Excerpt from National Anthem of Bolivia.]

FANFARE I [Brazil]: Card with name and bugle call.

HERALD:

Brazil boasts of the Amazon
Of diamonds and of gold
But of hidden wealth that's buried
The world must yet be told.

[Excerpt from National Anthem of Brazil.]
[After the flag-bearer has reached back stage, a group enters in costume dancing a Portuguese folk dance, or "Si, Señor," song-dance from Brazil.]

FANFARE II [Chile]: Card with name and bugle call.

HERALD:

In Chile on the Andes
Stands a monument of art
'tis Christ with outstretching arms
Inviting all into His heart.

[Excerpt from National Anthem of Chile.]
[After flag-bearer reaches back stage, a group enters, in costume, singing and dancing "San Severino," song-dance from Chile.]

FANFARE I [Colombia]: Card and call.

HERALD:

Kissed by the waves of the oceans
Colombia stands in the light
And she gives us her world-famous orchids
Of delicate purple and white.

[Excerpt from National Anthem of Colombia.]

FANFARE II [Costa Rica]: Card and call.

HERALD:

Though centuries have passed along
Costa Rica still can claim
She has kept the Spanish customs
That were brought from o'er the main.
[Sing National Anthem of Costa Rica.]

FANFARE I [Cuba]: Card and call.

HERALD:

"Pearl of the Antilles"
Is Cuba's fair name
She's the tourists' delight
And a Rivera of fame.

[Excerpt from National Anthem of Cuba.]
[Enter group in Spanish costume, dancing a Spanish dance.]

FANFARE II [Dominican Republic]: Card and call.

HERALD:

Though formerly torn by strife
The Dominican Republic today

Is progressive in art and education
And in every other way.

[Excerpt from National Anthem of Dominican Republic.]

FANFARE I [Ecuador]: Card and call.

HERALD:

Land of the fan-shaped palm
Of plants that are varied and grand,
And birds with colorful plumage
Make Ecuador a charming land.

[Excerpt from National Anthem of Ecuador.]

FANFARE II [El Salvador]: Card and call.

HERALD:

Though the smallest of the republics
El Salvador can boast
Of coffee that is hard to beat
With our buttered morning toast.

[Excerpt from the National Anthem of El Salvador.]

FANFARE I [Guatemala]: Card and call.

HERALD:

Colorful and charming
Guatemala shows her marks
For her pyramids and temples
Are distinguishing Mayan arts.

[Excerpt from National Anthem of Guatemala.]

FANFARE II [Haiti]: Card and call.

HERALD:

A rare little country
In Hispanola's fair west
Is Haiti portraying
French influence at best.

[Sing National Anthem of Haiti.]

FANFARE I [Honduras]: Card and call.

HERALD:

Like mighty giants on guard
Silently stand the trees
Honduras can claim mahogany,
Cedar, and fine woods like these.

[Excerpt from National Anthem of Honduras.]

FANFARE II [Mexico]: Card and call.

HERALD:

Land of beauty and charm
Of crystal lakes and fountains
Mexico holds the palm
For beautiful snow-capped mountains.

[Sing National Anthem of Mexico.]

[Flag-bearer stands in front stage and after National Anthem is finished says:]

On September 16, 1810, Mexico won its independence from Spain. This day is celebrated with much feasting and dancing. [Flag-bearer takes place with rest of flag-bearers. Couples dance the Jarabe Tapatio.]

FANFARE I [Nicaragua]: Card and call.

HERALDS

Banana leaves prove shady
In Nicaragua's sunny clime
And from lighthouses to seafarers
Light beams and welcome shine.

[Excerpt from National Anthem of Nicaragua.]

FANFARE II [Panama]: Card and call.

HERALD:

Cosmopolitan is Panama
Gay crowds are always there
Occidentals and Orientals
Life's pleasures jointly share.

With devotion

O Christ of the An - des, Light of A - mer-i-ca, O guard and de-fend us and
lead us a - right. In joy and in sor-row, We glo-ry in Thee.)
Christ of the An - des, we trust in Thee! O Christ of the An - des, we
trust, we trust in Thee!

"Christ of the Andes," by Sister M. Elaine, C.D.P.

[Excerpt from National Anthem of Panama.]

FANFARE I [Paraguay]: Card and call.

HERALD:

Though only a pastoral country
Paraguay holds her own
With simple and happy people
Contention is scarcely known.

[Excerpt from National Anthem of Paraguay.]

FANFARE II [Peru]: Card and call.

HERALD:

Land of shimmering silver
Land by the Creator blest
Land of progressive Peru
Your wealth has not been guessed.

[Excerpt from National Anthem of Peru.]

FLAG-BEARER [says]:

In 1826, San Martin liberated the countries of Argentina, Chile, and Peru from Spain. Simon Bolivar wished to unite all South American countries into one great republic. Bolivar was victorious in freeing South America from European power. He is known as the Great Liberator of South America.

[A group enters in costume, dancing the "Huyana," folk dance of Peru.]

FANFARE I [Uruguay]: Card and call.

HERALD:

Rich fields of fresh green clover
In Uruguay are seen
And for raising excellent livestock
A leader she has been.

[Excerpt from National Anthem of Uruguay.]

FANFARE II [Venezuela]: Card and call.

HERALD:

Rich in beauty is Venezuela
Rich in minerals she is too
These to use for her advantage
Is the task she's set to do.

[Excerpt from National Anthem of Venezuela.]

FANFARE I [United States]: Card and call.

HERALD:

The Stars and Stripes she unfurls
Like the eagle undaunted she stands.
"In God we trust" is her motto

The cause of the U. S. is in God's hands.
[Rhymes by Sister M. Rosanna, C.D.P.
Sing National Anthem.]

[Flag-bearer remains center front stage until National Anthem is finished. When the flag-bearer of the U. S. flag starts to walk toward back center stage, the flag-bearers begin choral reading. The people, in the choral reading, may be represented by the dancing groups who may arrange themselves on the stage after they complete their dances. This adds to the picture.]

Choral Reading

[Here, in the original performance, the group recited "Flagmakers," by Frank K. Lane. At the end sing: "Flags of the Americas."]

[When the singing of the song *Flags of the Americas* begins, the person representing Christ of the Andes walks slowly from back of stage and stands on an elevation toward back-center stage. When the song is finished he speaks the following lines while slow, soft chords are played.]

CHRIST OF THE ANDES:

The promises you made you have nobly kept

O sons of the Americas, you'll be thrice blest.

I'll be your guardian, your protector and Lord;

I'll stand on your Andes as a peace-sign guard.

[Sing: "Christ of the Andes."]

[The End]

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It seems that the Catholic Information Center is about the most successful way of getting converts. Get your group together and start one in your community.—*Convert Makers of America, Queen's Work, St. Louis 8, Mo.*

A former sailor in the U. S. Navy brought about the conversion of 186 Navy men to the Catholic Faith, according to a recent issue of *Convert Makers of America, Queen's Work Press, St. Louis, Mo.*

St. Joseph Takes a Holiday

*A Sister of Notre Dame **

CHARACTERS: St. Joseph, five Office Angels, one Mail-Carrier Angel, One Messenger-Boy Angel, one Office-Boy Angel.

PROPERTIES: one business desk and chair, a lily staff, an extra chair, one brown mantle (thrown over the extra chair), letter opener and other desk properties, one purple mantle, two wastepaper baskets, lots of opened and unopened letters.

Scene I

St. Joseph is seated at a desk, gray haired with specks resting on the end of his nose. His sleeves are rolled up and he wears no mantle. The everyday brown mantle has been thrown over the back of a chair. The top of the desk is piled high with opened and unopened letters. A wastepaper basket is on the floor by the desk, another one by St. Joseph. Each basket is filled to overflowing with discarded letters. His lily staff is leaning against his desk and several office angels (with ordinary clothes and wings or with short tunics and wings) are standing by his side. As he opens each letter, he reads and hands to one of the angels.

[As the curtain rises, St. Joseph is reading a letter—finishes.]

St. JOSEPH: Here [beckons to one of the office angels] type an answer to this quickly. It is one of those flying novenas and it will be due in another hour. This boy mustn't lose faith in me. He is one of my favorites. [The angel departs with the letter.]

MAIL-CARRIER ANGEL [he comes in dressed with a mailman's cap and bag and with wings. He empties the bag on top of the desk. The letters fall all over. He picks them up]: Heavy load today, St. Joseph. It is nearing your patronal feast so the petitions are piling up. Your box at St. Peter's post office was chuck-full this morning. I still have another load to bring.

St. JOSEPH: Give me a chance to open these letters first. I've been working overtime this past month and really need to take a day off. I'm not so young as I once was. I am almost twenty hundred years old. [The mail-carrier angel departs. St. Joseph continues to read]: Throw this one away. [To the angel by the wastepaper basket] He is always asking for something without making some little act of self-denial. It wouldn't be good for his soul to have this, anyway. [Angel deposits the letter into the wastepaper basket. To the same angel, St. Joseph speaks again.]

St. JOSEPH: Ah! this dear little child has been receiving Holy Communion every morning for a month that his daddy would find work. See that he finds a job this morning—a good one—mind you. [Angel departs.] [St. Joseph picks up another letter—opens it.]

"Very good! Very good! A thanks offering for a favor I gave him last week. He is having a Mass said in my honor.

[St. Joseph beckons to another angel, who comes forward.]

Telephone to God and ask if Tony, who died last Wednesday, could have the benefit of this Mass. He was always having vigil

lights burning in front of my altar, so I must try to lessen his purgatory for him, a bit.

[St. Joseph opens another letter.]

This poor old widow needs twenty dollars to pay her rent or the landlady will put her out. Too bad—too bad—let me think—I know. [He motions to another angel.] Go quickly and inspire that rich Mrs. Do-Little to donate twenty dollars to the St. Vincent de Paul Society and see that they give it to this poor lady, with a basket of food. I always like to give more than I am asked, when they have such faith in me as this woman has.

MESSANGER ANGEL [loud knocking. The messenger angel comes in. He wears a messenger-boy's cap]: Telegram for you, dear St. Joseph.

St. JOSEPH [stands up]: A telegram! Goodness! It frightens me when I get such a hurried call. Something terrible must have happened to one of my devoted clients. [St. Joseph reads the telegram out loud.] The children of—[name of school]—, city—, state—, U.S.A., request your presence this afternoon at their auditorium (hall). Very urgent.

Well! Well! How can I leave this pile of letters unopened. I can't refuse them. Some of my best Thirty-Day Prayer clients are at that school. Besides, I think I deserve a holiday after all the hard work I have been doing during this month of March.

[St. Joseph begins to sort the opened letters into two piles. He picks up one pile and hands it to another angel who has advanced toward the desk.]

See that these letters receive prompt answers. They are the novenas that end today. [St. Joseph picks up another smaller pile.] You can answer this pile afterward as they are not due until tomorrow.

[St. Joseph taps a bell. Office-Boy Angel comes in.]

Bring me my best mantle. I am going to—[name of school]—in—[city] this afternoon.

[The angel goes out and comes back with a purple mantle. Meanwhile, St. Joseph rolls down his sleeves, straightens out his hair, smooths his beard and removes his specks, putting them into the case. He places the case on the desk. The angels step forward and help St. Joseph to put his mantle on, adjusting the folds, etc.]

St. JOSEPH: How do I look? I must keep up my appearance as I am always depicted prim and proper. The people seem to forget that I was once a poor hard-working carpenter.

OFFICE-BOY ANGEL [picks up the lily stick and hands it to St. Joseph.] You look wonderful, St. Joseph!

[Curtain]

Scene II

Tableau Formed.

St. Joseph standing on a pedestal with flowers and vigil lights placed around him. The children are grouped about on the stage singing a hymn to St. Joseph. The hymn, "Holy Patron! Thee Saluting," page 124, in St. Basil Hymnal would be most suitable.

[Curtain]

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Practical Aids for the Teacher

Action in the History Class

*Sister Agnita, O.S.U.**

All history is drama and drama is action, therefore the history period should be made a period so alive with drama and action that not even one of the pupils will say: "I hate old, dry history." History is neither dead nor is it dry, and if by various devices we can make our high school classes re-create these dramatic moments in the world's existence, by really injecting themselves into the very action and becoming a part of them, we will make history what it should be—instinct with life.

A few of the devices which I have used in teaching modern history are here set down, and you may take them or leave them alone.

First, there was the almost constant correlation of English with historical events, for the occasion was always offering itself. When we came to the memorable date, 1571, what could so much impress this dramatic Christian history upon the minds of the students as would the swinging, beating rhythm of Chesterton's "Lepanto." I recall with pleasure the zest with which a choral reading was made, and the repeated requests on following days, "Let's read 'Lepanto' again." There is something in that poem which gets sluggish blood in better circulation, and it certainly fixes indelibly in the mind this important battle, and also the establishment of the still more important feast, that of the Most Holy Rosary. In connection with this battle, we also had one of the pupils prepare a review of Spearman's *The Spanish Lover* which was given in very brief manner in class. We also selected and pointed out for review the chapter in William Thomas Walsh's *Philip II*, which so well and so brilliantly describes this Christian history. It was likewise an occasion to emphasize the power of prayer, for as Walsh says: "The best military minds criticized Don Juan for deciding to fight the Turks under condition which . . . should have resulted in the greatest naval catastrophe in Christian history. . . . Wise Pope Pius knew better. . . . It must have seemed to him delightfully characteristic of a God whose symbol of triumph was a felon's cross to employ a sublime young fool to do what all the wisest and most experienced kings and captains of Christendom had been unable to accomplish together. . . . Don Juan had to have angel bands beside him to do his best . . ." (p. 529).

In studying the period of Henry VIII and his relations with Cardinal Wolsey, it was interesting and beneficial to have the pupils memorize Wolsey's two great speeches of disillusionment found in Shakespeare's "Henry VIII": "Farewell, a long farewell to all my greatness" and the still more effective lines: "Had I but served my God with half the zeal I served my king, He would not in mine age Have left me naked to mine enemies" echoed through the school corridors at intervals through the remainder of the school

term. In connection with this same subject and to keep the balance true, some of the truly great and faithful cardinals were selected and their strength, humility, and godliness were compared with the ambition and power worship of Cardinal Wolsey.

When studying the period of Napoleon, Robert Browning's touching little poem, "Incident of a French Camp" was memorized; the younger boys especially like the poem, and admired the courage and endurance which it shows. The brave little hero was surely one who "could take it" and with a smile. When we came to World War I, we had high drama, in the presentation of some of the poems; for example, Alan Seegar's "I Have a Rendezvous With Death." A group of girls prepared this poem, and gave it as a choral reading. It was grippingly effective, and the feeling and understanding with which the young readers gave it, showed that they understood in large degree what life meant to the poet, even though he declared himself determined to keep his rendezvous with death. "Flanders Field" is another world-war poem which was used to advantage, as also was the thrilling "Rouge Bouquet." No Catholic teacher could afford to leave out Kilmer's "Prayer of a Soldier in France."

"My shoulders ache beneath my pack,
(Lie easier, Cross, upon His back)
Lord, Thou didst suffer more for me,
Than all the hosts of land and sea;
So let me render back again,
This millionth of Thy gift. Amen."

This prayer to Christ the King from a marching soldier who showed such love for his suffering Captain, makes a deep impression on the young hearts and minds of boys.

The foregoing suggestions are only the merest minimum of possibilities for correlating English with history. In every age and decade there will be great poems to match up with decisive dates in history. Of course, time will not always permit each member of the class to recite the poem which was used in connection with the history lessons, nor might such be desirable, aside from the question of time. Our practice was ordinarily to have the poems given as choral readings, thus

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At Mother's Knee.

—G. C. Harmon

affording some training in speech. At other times, for variety's sake, we would have all the names in a box, and draw out one, and he would be the one to recite for the class. The name-drawing-out-of-box, for some reason or other, seems to excite interest.

Another device I used in the same class was of a social nature also. For instance, the trial of Joan of Arc was put into the hands of a chairman and committee. This assignment was given about a week in advance of the lesson and the trial was written up and dramatized. When the presentation day came, the effectiveness and earnestness with which it was given surprised the student audience, and their applause, in turn, pleased the actors. I believe that the members of that class will, all their lives, have supreme admiration and sympathy for Joan of Arc, just on account of that history lesson. The trials of Charles I and Mary Queen of Scots were prepared and presented in the same way. Likewise was presented a student-written dramatization of the part which St. Catherine of Siena took in the settlement of the Great Western Schism. These dramatizations kept interest at the boiling point, and had the further advantage of affording excellent practice in English composition and speech.

Another project found effective in this same class was a history notebook in which were kept maps, of which a great plenty were drawn. I may also add that map drawing had a perennial interest. Much rivalry and infinite pains were shown in order to determine who would have the best-looking maps. All maps were exhibited on the bulletin boards before being returned to the students.

Architecture, too, came in for its share of attention. The different styles of architecture were drawn in elaborate pencil designs, and right creditable were they for freshmen and sophomore students. These drawings had the further merit of arousing interest in the various styles of architecture, and many discussions of the distinguishing features of the various styles could be overheard in the classroom occasionally. The artists of the different ages and schools which were mentioned in the history as the text proceeded, were studied, and a collection of as many pictures as could be got together was arranged on one of the bulletin boards. The saints as we proceeded down our way of the centuries were not neglected either, and it was interesting to see with what facility the pupils could identify their long litany of saints, and place each in his or her respective country and century.

Lastly, tests were of frequent occurrence, but they carried with them no shivers and bitten fingernails, for the children themselves, for the most part, made up their own tests. Incidentally, I may add, I think they made a pretty good job of it. They would submit what they considered a good set of true-false, multiple-choice, completion, or identification questions, and always the questions chosen for the class test would be a cross section of the ones submitted.

Yes, this hour in history was really a daily adventure, a freshening experience, and it fulfilled Chesterton's dictum concerning history: "History frees us from the tyranny of the present."

St. Thomas, the Angel of the Schools

*Sister M. Kathleen, O.S.U., M.A. **

TIME: The present

PLACE: A woodland

PERSONS: St. Catherine of Alexandria, patroness of philosophers; False Philosopher (dressed in black cap and gown); St. Thomas (clad as Dominican); False Philosopher's Six Characters (dressed to appear grotesque, with false faces, etc.); St. Thomas's Virtues: Humility, Prayer, Wisdom, Truth, Purity (dressed in beautiful pastel colors); Two attendants of St. Catherine; Six dancers representing beauty and grace (dressed in graceful gowns).

[Curtain rises. St. Catherine is seated near the entrance to a grotto where she lives. The grotto is at right front while a well is at left front. Attendants enter from behind grotto carrying a large book which they give to the Saint.]

FIRST ATTENDANT: See, we have brought the book, oh gentle Saint.

SECOND ATTENDANT: And tell us, what philosophers are enrolled within its pages?

ST. CATHERINE: There are some. . . I have enrolled the best alone, and left the others with their petty work apart from us. So many men there are who use the gift of thought too selfishly; their works are hard, unkind, and their effect is just to harden hearts and darken minds.

FIRST ATTENDANT: And human beings must read these selfish thoughts, and let them live with them in the fair world!

SECOND ATTENDANT: Aye, and their ugly wisdom spoils God's creatures. They know no sweetness, truth, or loveliness.

ST. CATHERINE: See, here is one, the greatest—a philosopher of the Catholic Church, the "Angel of the Schools"—St. Thomas. His gift of vision sprang from a mind and body pure. His depth of intellect, Divine Grace aiding, made him "The Angelic Doctor." His paramount importance and influence may be explained by saying that he combined in his person the best that the world has known in philosophy and theology.

SECOND ATTENDANT: And did you, beloved Saint, inspire him with these wondrous gifts?

ST. CATHERINE: Yes—and no. His great piety and devotion drew down blessings on his studies. He never began to study without invoking the assistance of God in prayer, and when he wrestled with obscure passages of the Scriptures, he added fasting. He learned more in prayer and contemplation than he had acquired from men or books. And so, though he was divinely inspired, his cooperation with grace, and his deep reverence for the faith, made him the "Great Luminary" of the Catholic Church.

FIRST ATTENDANT: Could you not refuse admittance to those thoughts which distort the mind of men and mislead the people?

ST. CATHERINE: Nay, I give all that I can give—the mind of the human being is his alone. I can bestow the ability to think correctly but that is all. If he does not live in communion with God, in faith and prayer, he does not see the beauty, the joy of life. His eyes see everything distorted by his mind.

EDITOR'S NOTE. High school students ought to celebrate the feast day of St. Thomas Aquinas, patron of schools, March 7.

SECOND ATTENDANT: Hark, there is someone coming up the hill. [Runs to edge of forest, left, to look more closely. St. Catherine rises, takes book.] It is a philosopher. He's richly clad, and young and handsome.

ST. CATHERINE: Come, we shall withdraw. [False philosopher enters, takes drink at well. St. Thomas enters from downstage, right, reading a book. He sits on a log near center of stage. False philosopher turns and sees him thus intent.]

FALSE PHILOSOPHER: Halloo! What brings you here, my aged one?

ST. THOMAS [turning slowly to him]: I am the Thought of the Ages. I wander far and wide for the defense of the beauty of the Catholic Church, for the good of society, and for the advantage of all sciences.

FALSE PHILOSOPHER: They must be old thoughts, and dry, indeed, since all these years are passed, and so many other thoughts have been written.

ST. THOMAS: These thoughts would do you good, my lad, if you only studied them.

FALSE PHILOSOPHER: Lad! Know you not, then, who I am?—I am a philosopher—a philosopher of the moderns!

ST. THOMAS: You do not see God's wonders in the world, and so your life is but a dark, unhappy path that leads to nothingness in empty death.

[At this moment, the Virtues of St. Thomas are heard singing "Panis Angelicus" off stage. Slowly entering they finish second stanza on the stage. False philosopher looks and listens as if spellbound.]

FALSE PHILOSOPHER: What strange sweet melody is this? I think that I have never heard so fair a song.

ST. THOMAS [rising—with faraway look in his eyes]: My song! that formed upon my lips one day in prayer and lay within my heart for many weeks!

FALSE PHILOSOPHER: How strangely touching—[roughly]. Some beggar maids, no doubt, to take the money from our purse. And yet their music has power. How it thrills my mind and steals into my very heart. [Purity approaches to within a short distance of the False Philosopher, looking at him intently.]

FALSE PHILOSOPHER: What are you? Mists or songbirds? Or perhaps the errant dryads of some sturdy tree?

PURITY: I am a secret—there's a clue, my lord, for you to play with. [She retires back-stage.]

TRUTH: I am Truth which St. Thomas loved with his whole heart—that great Doctor whose tranquil eyes were wet with tears, so weary was his heart for a vision of me.

PRAYER: I am the Spirit of Prayer controlling the immense spiritual universe. Without

me all the human help, all the commentators and expositors are of no avail.

LOVE: I am the Spirit of Love through which St. Thomas found the only effective way of loving his brethren, that is, he loved them with that same charity which made him first love God above all.

WISDOM: I am Wisdom born in the solitude of St. Thomas' mind with only the throb of prayer and speculation in his ear. Throughout the whole course of his studies and the long years of preparation, I was present while he applied his whole energy to an incredible effort of concentration.

HUMILITY: I am Humility who tempers the spirit and prevents it from exalting itself unduly. St. Thomas aspired to me as the ambitious aspire to glory; and when God asked him what prize he would choose as the recompense of his work, he answered, "To suffer and be despised for Thy sake!"

FALSE PHILOSOPHER: Just some prankish misses, no doubt, who take this very novel way to gain some unjust prize!

ST. THOMAS: Why do you think that they must be dishonest?

FALSE PHILOSOPHER: All folks cheat to get the best of things.

ST. THOMAS: Do you?

FALSE PHILOSOPHER: Why, no. But I am not a common man. I am a philosopher.

[Purity approaching from backstage has heard the last of his speech.]

PURITY: Philosopher, are you? Then sing a song for me about these flowers. [Produces a few.]

FALSE PHILOSOPHER: Nay, lass, I have no time to waste my skill on tiny things like these.

PRAYER: Perhaps these trees will serve as inspiration?

FALSE PHILOSOPHER: Now, indeed, you've chosen hopeless things. It seems to me that e'en their mere existence is in vain. They live to give the traveler a shade against the hot unkindness of the sun; and yet along the road they grow alone, and each stout branch is poorly clad, so that they cast but slender shadows on the way, and fail to give refreshment.

HUMILITY: Perhaps the charm and grace of God's creatures, His masterpieces of creation, can arouse you. Observe them. [Beckons to right. Six charming dancers come in, dancing a graceful and slow step. After they finish, the False Philosopher vigorously shakes his head meaning that he does not see any charm in them.]

WISDOM: Then, perhaps, this sky can rouse your fancy. How its wide unbounded joyous blueness thrills my heart!

FALSE PHILOSOPHER: You call it joyous? Yea, it laughs at men—at all his small and futile bickerings, at all his slender aims and short-lived hopes. It is a drumhead stretched above the world confining all its petty cares and woes, and magnifying all its selfishness.

TRUTH: Nay, you have lost their true significance. These flowers are an angel's happy words that have come down to earth to comfort men. The trees which you despise so are guards that watch o'er creatures of the air; they are their leafy homes and happiness. As for the sky, it is a kind blue veil that hides the sight of heaven from our eyes, lest, seeing so much beauty up above, we grow dissatisfied with our life here below, and shun the tasks assigned to us.

FALSE PHILOSOPHER: Why—I never thought of them like that. How comforting and sweet your words would be if they were

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only true. But how can I be sure that you are right and I am wrong. For I have seen a great part of the world, and find it poor, unkind, and dark indeed.

PURITY: It is the way you look at life, my lord.

FALSE PHILOSOPHER: Perhaps, and yet you cannot show me that my way of thinking is untrue.

[Just at this moment the Grotesque Characters enter from left, dancing the same step as the Virtues of St. Thomas danced, but they are horribly out of step, pushing one another savagely and rendering the dance accordingly.]

FALSE PHILOSOPHER [after watching the demonstration]: Why, now, what folks are these? I prithee, sir, tell me if there's a mask at hand, for surely these are grotesque costumes.

FIRST CHARACTER: Sir, you are unkind [bitterly].

FALSE PHILOSOPHER: But, tell me, why you wear this garb?

FIRST CHARACTER: Alas! We must! 'Twas given us to wear.

SECOND CHARACTER: We cannot look like ordinary folk, because we are unlike all common men.

FIRST CHARACTER: We know no beauty, truth, or loveliness; our lives are held by false unkindness. We know but hatred for our fellow men.

THIRD CHARACTER: We never can be happy, though we try with all our hearts.

FOURTH CHARACTER: It is your fault that we look like this.

FIFTH CHARACTER: We do not elevate the thoughts of men. How can we? Even our most sincere attempts at gracefulness and beauty—our very movements are all contrary to what God would have us be.

SIXTH CHARACTER: And every one we meet we find unkind and ugly like ourselves! [Each character barks out the accusation against the False Philosopher.]

FALSE PHILOSOPHER: But surely you will say that these damsels here have loveliness and comeliness, indeed. (Points to St. Thomas' Virtues.)

THIRD CHARACTER: We cannot see the maidens that you mean.

FALSE PHILOSOPHER: What! Cannot see them? Aged one, tell me, pray, if they are visions of the air, or if they are maidens as I think.

[St. Catherine and her attendants enter from behind grotto in time to answer False Philosopher's question.]

ST. CATHERINE: They are the thoughts of this philosopher. [Pointing to St. Thomas.]

FALSE PHILOSOPHER: His thoughts! These lovely creatures have been made by human mind? But, tell me, who are you?

ST. CATHERINE: I am Catherine, patroness of philosophers. I give the gift of thought to men and serve as inspiration for their philosophy.

FALSE PHILOSOPHER: His thoughts! These queer creatures? [Pointing to grotesque characters.]

ST. CATHERINE: They, alas, are characters within your false thoughts. You paint the people of the world like this and think your work is very fine.

FALSE PHILOSOPHER: What! These poor characters are mine?

ST. CATHERINE: They are the thoughts in your philosophical works. They are misshapen, all untrue to life, because you will not see life as it is, and think your narrow views are true. And yet, these maidens, this poet's thoughts

[pointing to St. Thomas] have torn apart your false conclusions until there is nothing left of yours.

FALSE PHILOSOPHER: Saint — [pleading] — tell me, I pray you, why cannot I put my thoughts in beauty like this one?

ST. CATHERINE: It is because you have not sought the proper sources—the depth of Catholic Doctrine, union with God in prayer, and a special love for those saints of God who were noted for their deep understanding of philosophy and theology.

FALSE PHILOSOPHER: What did you do, old philosopher? [To St. Thomas.]

ST. THOMAS: I taught all men to find the beauty that there is in life; I made them see the goodness of the world, and find God's truth and presence everywhere.

FALSE PHILOSOPHER: I think — perhaps — I like my works. And yet, I see my poor creations cannot stand beside these things of beauty that are yours. I want to keep my philosophy, and yet I feel that you have made the only lasting thought.

TRUTH [steps toward center, looks up]: Oh, Lord, I pray You give my gift to him, so that he may catch and repeat the thought of "The Angelic Doctor" to all the world.

FALSE PHILOSOPHER: Saint — [to Catherine] — Could you make the change?

ST. CATHERINE: Aye, philosopher, if you wish me to. [She puts her arm on the shoulder of Truth, as if that were a magic touch. The other Virtues gather around.]

FALSE PHILOSOPHER: At last, now, I can sing about the dawn, and praise the wonder of the early star that fills the coming darkness with a strange gold glamor. —

ST. THOMAS: But how will you do this, sir?

FALSE PHILOSOPHER: I'll follow you that I may learn the joy there is in life; that I may see the glory in a field of feathered wheat

that waves beneath the sun; that I may know the secrets of the tree that droops in wistful silence o'er a pond.

ST. THOMAS: Then come, philosopher, we will take the road that leads to clearness of vision in the things of God, and that road is prayer, mortification, and deep reverence for the Catholic Faith.

[Arm in arm they start to leave the stage at the right, as the Virtues sing the first stanza of Adoro Te, another of St. Thomas' songs. They start the second stanza as they begin slowly walking after St. Thomas, finishing offstage. At this time, too, the grotesque characters pushing and shoving leave the stage at the left. St. Catherine and her attendants remain on the stage.]

FIRST ATTENDANT: How beautiful that all things happened thus—that the false philosopher should see his own creations here, so that the haughty one might change.

ST. CATHERINE: Then, do you confess that I was right to send the Characters and Virtues to him?

FIRST ATTENDANT: Aye, St. Catherine, but then you always find a way to make things better.

ST. CATHERINE [stepping a little to the front]: But I would that I might call all false thinkers here to this glen to see the truth. For philosophers are all teachers, and their thoughts should lead men to higher, better planes, and make their lives here below happier. Such a one was St. Thomas. Just as God once sent His only-begotten Son on earth, and gave Him a precursor, as He once gave the law through Moses—is there anything surprising, in that He should once have given His Church a Doctor *par excellence* in philosophy and theology?

[Curtain]

A Plea for Exposition

Fred G. Fox, Ph.D. *

English is taught that the student may learn to understand and appreciate the written and spoken thoughts of others and that he may develop ability to express clearly his own original thought or thoughts that he has gained from others. These, broadly speaking, are the aims of our courses in literature and composition. The study of literature is intended to develop, along with good reading habits, the power to understand and appreciate the thoughts and emotions of others, while incidentally inspiring creative thought. The function of composition, on the other hand, is to develop self-expression or imitative expression, and self-criticism. The problem of the teacher of English is to strike as just a balance as possible between literature and composition. If a pupil is lacking in ability to grasp thought, more attention to literature is the remedy; if he is lacking in expression, he needs more composition.

Perhaps we have been rather neglectful of this balance between literature and composition, and also of the proper proportion of attention to the various forms of discourse. Many of us feel that our courses in composition should be more extensive; but, the time

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that we can devote to the subject being limited, we content ourselves with devising ways and means to make our teaching more efficient. Certainly a just and uniform method of grading themes, individual instruction, private consultations, vocational interest, and a careful, judicious cultivation of the pupil's natural bent will improve composition work; but I doubt whether any of these helps really destroys the root of the trouble. I wonder whether, after all, the solution does not lie nearer at hand? I wonder whether the solution does not lie in a more just proportion among the types of classics studied and read in literature, and among the forms of discourse taught in composition?

A teacher in one of our greatest universities once said to me: "Your English courses must be badly planned, or else you people do not teach them rightly. Many of the students who come to us cannot read a page of their history, or geology, and then tell clearly and briefly in their own words the contents of the page they have read." And another joined him with: "Yes, and I have had students who could not even copy the page accurately, with the book open before their eyes." Now, although both these instructors were truthful men, obviously the teacher of English cannot be held entirely responsible for lack of ac-

curate observation, or for lack of ability to generalize, on the part of students.

Do We Attempt Too Much?

No, we cannot be held entirely responsible; yet it seems that as time goes on more and more responsibility is being thrust upon teachers of English. We are expected to teach our pupils so much, under such trying conditions, and in so short a time that the problem is enough to stagger the most practical. We are told to stress the aesthetic or emotional phase of English, to teach humanity, to build character, to develop clear business expression, to develop vocational interest, to watch especially for talent, to teach all the literary forms, and withal to run the whole gamut of conventional rules underlying the use of the language, spoken or written, from the word to the finished product. We of the high school, irritable under the strain, wonder why more is not done in the grades; the college and the university complain of our inefficiency; and the world blames the college. Now are we not all trying too much? Are we not trying to put old heads on hopelessly young shoulders? Unlike Horatio, we give them tongues, but no understanding; yes, even knowledge without understanding. When we try to do too much we do nothing well.

Emphasize Exposition

I believe it was Jack London who said that he had never learned to write until he had forgotten all he had learned about writing in college. This is, of course, an exaggeration; but I believe he meant that understanding came only with later and more leisurely assimilation of what he had learned. If a pupil is pushed too rapidly through a course, or too much detailed instruction is attempted in the course, it cannot be expected that much will be assimilated. Thoughtful mastery must come, if at all, at the end of any given process; but we ought to pay more attention to thought development *during* any given course in English. I believe that we ought to spend more time and effort in the study of literature which is of an expository nature, even at the cost of less time spent in the study of that which is mainly narrative or descriptive. The average pupil will, through life, have more use for exposition than he will for any other form of discourse.

We all want our pupils to feel, to know, and to think; we want to make their lives both speculative and operative. How can we do this? It seems to me that the emotional and aesthetic sides of our pupils are already well cared for in the attention paid to poetry, the novel, and the drama; but I think that we have not paid sufficient attention to literature whose understanding and expression is principally a thought process. Moreover, in dealing with poetry and kindred literature there is a tendency in teachers to avoid what they term "picking to pieces" any selection, and to content themselves with presenting the central idea only, garnished with emotional trimmings and served in historical and biographical setting. We would do well to pay much more attention to solid detail than we do, even at the risk of making something uninteresting, perhaps even difficult or tiresome. Why should we be such slaves to the element of interest? Why should we be so loath to pin our students down to hard solid work? Students should be made to look up in the dictionary the facts about every unfamiliar

word; they should be made to assimilate the meaning of every line or sentence; they should be made to grasp the idea of every stanza or paragraph; and not only to grasp all these things, but to express them clearly. If this method be old fashioned and deadening, then the teacher is at fault; such a method need not be lacking in spirit. The old-fashioned teaching of the paraphrase and the abstract has much to commend itself to those of us who are sugar coating our teaching with an inordinate appeal to interest.

By no means would I have it thought that I advocate teaching every bit of literature so intensively. The greater part should, of course, be read for various purposes, not the least of which may be pure enjoyment; but I certainly do advocate the teaching of more exposition, and the adoption of a more expository method in other forms of discourse. These last two points are, I think, the key to better composition work. We cannot turn out poets, we cannot develop dramatists or novelists, unless our pupils happen to be born for the work; but we can, and should, develop good readers and writers of exposition, for that is the form of discourse which will bestead our pupils all their lives.

The Utility of Exposition

Furthermore, if the teacher of English is, by virtue of his position, particularly open to adverse criticism, so is his opportunity for good very great. He is as well placed as the teacher of science or of any other branch, perhaps more so, to stimulate a very important quality in the educated man or woman; namely, curiosity, intellectual curiosity. What rich mines of thought can be opened by the clever teacher of English through the study of exposition! What discoveries can be made as to the talents or inclinations of different students! Literally, hundreds of articles and the processes of their manufacture and use, questions in politics, history, commerce, science (really there is no end), all a vital part of our lives, can be made clear, at least

elementally, in the classroom. There is positively no limit to what may be done, and better yet, to what may be suggested as worthy of being done, in a course of exposition.

Stimulate Observation

"But," I hear someone say, "how is one to teach all the necessary conventional rules and customs so necessary to the user of correct English?" Well, of course, you know the source of all texts on grammar, composition, and rhetoric. You know how we keep ourselves up to date in such matters. Why not train the student to do for himself the same thing that we do for ourselves? Cultivate his powers of observation; help him to make them keen and accurate. There is not a rule of punctuation, of letter writing, of sentence structure, of anything in fact, that he cannot get if he is observing of what we make him read in any good English course. Point out these facts until he can see them for himself. Teach him a little self-reliance instead of textbook rote; let him verify again and again what he has discovered; and, if he finds that our writers did not always follow the rules of our texts, give him extra credit. He will have gained an asset worth while in life.

The natural result of a thorough course in expository literature will be greater power in the student to express himself clearly, accurately, and forcibly. A student who can think straight, will be able to plan and write straight. Of course, it must be admitted that writing good English is an art as well as a science, and in some cases a student of special artistic temperament may do well in his literature and composition and badly in his other work, but I think that the number of such cases is very much exaggerated. In any case, the artistic skill must have a thoughtful, reasonable basis for the student really to find himself, or to attain the degree of success to which his artistic skill would seem to entitle him.

Training in Logic

The greatest weakness of most young students is their inability to generalize, to draw a logical conclusion from any given set of facts. We of the English-teaching group are as much to blame for this as, and perhaps more so than, any other group of teachers. I find it very hard to impress my students with the fact that they are not studying English just because it is English, just because it is listed as a subject that is taught, and in which credits are necessary for graduation. They have much the same attitude toward it as they have toward algebra. Some classics are to be studied, textbooks are to be gone over, some outside reading is to be done, a large bundle of themes is to be written, and lo! an English credit follows. We must change this attitude. English really ought not to be considered so much as a separate study, but only as a means to an end. It ought not to be so detached from other subjects in the course of instruction. Its main purpose is to aid in the creation and the expression of thought, and its relation to thought growth is vital. We think in symbols; it is not possible to think in blank chaos; and the symbols that spring most readily to the mind are language symbols. It is too likely, then, that when language development ceases, thought growth stops also. This is the reason why English is so important, and why it has made such strides in the past quarter of a century in our schools.



Robin in the Rain.

— G. C. Harmon

And this, too, is another reason why I think that more time should be spent upon exposition in the form of classics, and upon the teaching of exposition in composition work; for exposition, above all the other forms of discourse, makes for mental growth.

Exposition a Remedy

Now in suggesting this remedy for most of the poor work done in English, especially in composition, I am aware that I lay myself open to the charge of putting undue stress upon the mental development of the student, to the neglect of his character, and to the neglect of his aesthetic or emotional side. To be guilty of this charge is not my intention in the least. I recognize the fact that character is, above all, the thing we must strive to build in a student. Furthermore, I do not wish to be responsible for turning out of my classes any such product as Wordsworth writes of in his *Poet's Epitaph*:

One to whose smooth-rubbed soul can cling
Nor form nor feeling, great or small;

Remedial Reading Exercises

*George E. VanderBeke, Ph.D. **

First Lesson

1. When the first ray from the rising sun fell on my bed, I was overjoyed to find that the bed coverings were changed to purest gold.

Draw a line under the word that tells how he felt:

afraid frightened excited worried sad

2. So I quickly crammed a hot cake into my mouth, thinking I might swallow it before it turned to gold. But the golden touch was too much for me. I found my mouth filled with hot metal, and I jumped up and began to stamp my feet.

Draw a line under the word that tells how he felt:

happy glad sad worried lonesome

3. On the floor of the playroom a complete toy village was laid out. Tom's father had given it to him, and both he and Sally were very happy indeed. They had always wanted just such a village.

Draw a line under the word that tells how the children felt:

angry homesick cross weary joyful

4. Just then a little prince came in with a golden ball in his hand. He had been crying. "My father gave me this for my birthday," he said, "but I cannot throw it high in the air."

Draw a line under the word that tells how the prince felt.

happy cross sad joyful lonesome

5. When it was time to go in for supper, the prince could throw his ball so high that it looked like a golden star. And my! what appetites those children had!

Draw a line under the word that tells how the prince felt:

sad weary excited cross happy

A reasoning self-sufficing thing.
An intellectual all-in-all!

While I admit, then, that growth in character and emotional depth should be the first ideals, still my belief is that our present weakness does not lie in either direction. In all my career as a teacher, I have never been reproached for not having tried, or for having failed, to stimulate the emotional or the ethical in my students; never have I been told that my attempts to build character are, and have been, failures. But often it has been borne in upon me that my pupils cannot spell, cannot make correct sentences, good paragraphs, good themes; have no skill in reproducing the thoughts of others, or in making clear their own. I find that a more careful and a more extensive study of exposition would remedy most of these weaknesses. Let us, then, give more attention to exposition in the selection of classics, in the requirements of composition, and in our methods of teaching.

6. His name was Fire. Fire is a genial, kindly person when kept in his place; but the first time he saw Water, the two began to quarrel and spit at each other. So Fire had not been invited to the party.

Draw a line under the word that tells how Fire felt:

glad happy frightened joyful cross

7. Sally and Tom could hardly wait to be bundled into warm coats and caps so that they could go out to find their playmates and romp in the snow.

Draw a line under the word that tells how Sally and Tom felt:

lonesome excited sad afraid weary

8. Long years ago real princes and princesses used to have pages taste their food before they ate it. This was done because they had many enemies, and sometimes the enemies tried to poison their food.

Draw a line under the word that tells how the princes and princesses felt:

afraid joyful playful angry homesick

9. When children drink tea or coffee, the drug gives them all sorts of little aches. Their hearts beat too fast and their hands tremble. Then they can't run races or play games as well as other children.

Draw a line under the word that tells how the children feel:

lonesome weary glad gay sad

10. While your thoughts are in the Garden of Sleep, your body has a chance to rest. Your tired muscles and nerves are mended after the long day's work.

Draw a line under the word that tells how you feel:

homesick lonesome sad happy weary

Second Lesson

1. There were four little chickens in a group. They were all peeping. One would have

liked a fresh green leaf. Another was hungry for some sweet yellow meal. The third was waiting for some kind of bug, and a nice, fat worm would have made the fourth happy.

Draw a line under the word that tells how the chickens felt:

afraid sad weary happy hungry

2. At last it was too dark. They must spend the night in the woods. When they lay down they thought of wildcats and rattlesnakes. So they climbed trees, and found places where the branches and boughs made half-comfortable couches.

Draw a line under the word that tells how they felt:

lonesome afraid sad happy weary

3. Puss had stolen a big bone, and sat down for a quiet nibble. Two ravens saw the bone and wanted it; so the larger one flew down to frighten Puss away. But as she was brave and gave him a box with her paw, the two ravens decided to work together.

Draw a line under the word that tells how Puss felt:

afraid worried happy satisfied gay

4. Two young hunters, Arnold and Herbert, had heard of a bear in the woods. Arnold climbed a tree, and Herbert, being unable to fire his gun, fell forward and played dead.

Draw a line under the word that tells how the young hunters felt:

brave tired sad afraid excited

5. "I wish that I had friends to help me on," cried idle Dennis, yawning.

"Friends? Why, you have ten," replied his master.

"I'm sure I haven't half so many, and those that I have are too poor to help me."

Draw a line under the word that tells how Dennis felt:

happy busy sad lazy ashamed

6. "Prue, I'm so used to my big trunk that when I look at yours it looks so small to me!" Prue turned quickly to say—

"Well, I don't care, Patty, you're not a bit nice! It isn't anything—it's the kindness!"

Draw a line under the word that tells how Patty felt:

worried ashamed contented weary happy

7. Old Brave, the Newfoundland, had reached the bank, and turned to look at his enemy. He saw that the other dog, whose strength was fast failing, was likely to drown. So what should he do but plunge in, and tow the poor mastiff gently into port.

Draw a line under the word that tells how Old Brave felt:

ashamed frightened happy proud brave sad

8. My mother says a girl she knows

Whose face with love and kindness
glows,

Who carries sunshine where she goes—
A darling human rose.

Draw a line under the word that tells how this girl feels:

weary happy sad excited glad

9. He told his father of a naughty boy in the wood who had hidden there and teased him. "Then you must have spoken unkindly first," said his father; "I know that boy quite well. His name is Echo, and he repeats only what we say to him."

*Head of Dept. of Education and Sec'y Graduate School Faculty, Marquette University, Milwaukee, Wis.

Draw a line under the word that tells how the boy felt:
happy naughty contented cheerful ashamed

10. Two boys had a woodchuck. Ned thought he ought to be killed. Dick was for setting him free. Ned said, "He is only a little wild beast with a nose as sharp as a rat's. He digs up the ground like a hog; he would spoil a good field of clover."

Draw a line under the word that tells how the woodchuck felt:

sad contented afraid thankful weary

Third Lesson

1. Under some big burdock leaves on the bank sat a duck on her nest, waiting for her young brood to hatch; she was beginning to get tired of her task for the little ones were a long time coming out of their shells.

Draw a line under the word that tells how the duck felt:

sad contented excited afraid weary

2. He soon discovered a large knothole in the trunk; and, boylike, peeped into it. At first he saw nothing but a little hairy bunch; but presently something began to move, and he knew he had found a squirrel's nest. Here was a treasure for a schoolboy.

Draw a line under the word that tells how the boy felt:

excited afraid ashamed happy tired

3. "I love my wife, I love my friend,
I love my children three;
I owe no penny I cannot pay,
I thank the river Dee
That turns the mill, that grinds the corn,
That feeds my babes and me."

Draw a line under the word that tells how the miller felt:

contented weary joyful thankful sad

4. Androclus was a poor slave who had run away from a cruel master. While he was hiding in a cave a lion came limping in, roaring with pain.

Draw a line under the word that tells how Androclus felt:

lonely sad afraid weary homesick

5. The army of Robert Bruce had been defeated six times, and he was hiding in a cave. He was tired and discouraged, and almost ready to give up.

Draw a line under the word that tells how Robert Bruce felt:

lonesome happy weary sad

6. The king said, "These people must do just as I tell them to do. They must go to my church. If they do not, I will put them in prison."

Draw a line under the word that tells how the king felt:

sad afraid angry naughty excited

7. At first they are little fires. But soon they grow bigger and bigger. The birds leave their nests and fly far away. The squirrels and all the other animals are driven from their homes.

Draw a line under the word that tells how the animals felt:

homesick playful angry afraid joyful

8. The men fight the fire night and day.

Often the fire burns for many days. The men work hard and get very tired, but they are very brave.

Draw a line under the word that tells how the men felt:

lonesome angry homesick happy glad

9. In New York on some pleasant day in May the school children march to one of the parks. Each group has a Maypole. They dance and sing and play games around the Maypole.

Draw a line under the word that tells how the children feel:

naughty tired sorry unhappy joyful

10. Men rode on horseback to tell the glad news. There were no trains then, but the men rode fast. They galloped their horses. How happy the people were!

Draw a line under the word that tells how the men felt:

sad weary excited cross lonesome

Gay Color on a Gray Day

Mary G. Grennan * and Mary L. Ryan **

EDITOR'S NOTE. This is an example of the lessons in art, the principles of which were explained by Sister M. Elizabeth, O.S.F., and Mary L. Ryan in "Creative Art in Our Schools" on page 204 of the September, 1944, issue of this Journal.

A LESSON IN DRAWING

I passed a beautiful florist's window as I was coming to school this morning. How many of you have looked into a florist's window recently? What did you see in the window?

The children may say: flowers, plants, small statues, ferns, and other beautiful things.

You enjoyed it. Why? Because you loved the beautiful colors you saw in the window.

We are going to draw a picture in which we shall see all this beauty. We must have one important figure near the center—our center of interest—which must be large and show action. We shall put a florist window in the background, in which we shall show the beautiful colors we were talking about—flowers, ferns, vases, etc.

We are going to have people on the street—perhaps a delivery boy carrying a bunch of flowers, a newsboy, or a little girl as our center of interest. The little girl may be on roller skates while another child will be looking into the window as a woman is passing on her way home from the grocery store.

There must be action in our figures. If the figure is walking, show this action in the legs and in the swing of the arms. Ask a few children to walk across the room. Let the class watch them, observing the action. If there is a newsboy in the picture, see that his arm is really holding his papers.

Or you might like to have a lady wheeling a baby buggy as your center of interest, or have you any other ideas which you might like to use? Try to have three figures in your picture. Remember your central figure is a big one. You may wish to make it so large that you will show only part of the figure.

Now let us go back to the florist's window. Let us arrange the flowers in vases and put our plants in pots. Put in a few small interesting figures—small birds, animals, or dolls among your flowers.

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What would make a good background for all these lovely flowers and plants? A little trellis, curtains, or what else have you seen in a florist's window? An awning would protect the flowers from the sun.

If you have your building on a corner draw a horizon line from it to the edge of your paper. This will be high on the paper. On the horizon line draw the lower part of a building. Put in a few small windows. You do not need to show any sky.

Now look at your picture. Are your figures large and interesting? Is your background well filled? Have you trimmed your window nicely? Can you think of anything else you might need to improve your picture?

A LESSON IN COLORING

We always start by coloring our center of interest first. Faces, necks, and hands are colored in orange. Hair may be black, brown, or red. Use black on the eyes. Features are small because they are in small faces. Outline faces lightly in brown.

If the delivery boy is your center of interest, he might wear a blue cap, a dark jacket (purple or blue) while his trousers would be checked in purple and white or blue and white. The paper around his package could be yellow outlined in purple or green or red. Make the flowers very bright—red or yellow with purple centers.

The little girl looking into the florist's window might have black hair. Her coat could be pink or even a light red; her hat, yellow outlined in violet; her socks, yellow; her shoes and purse, dark.

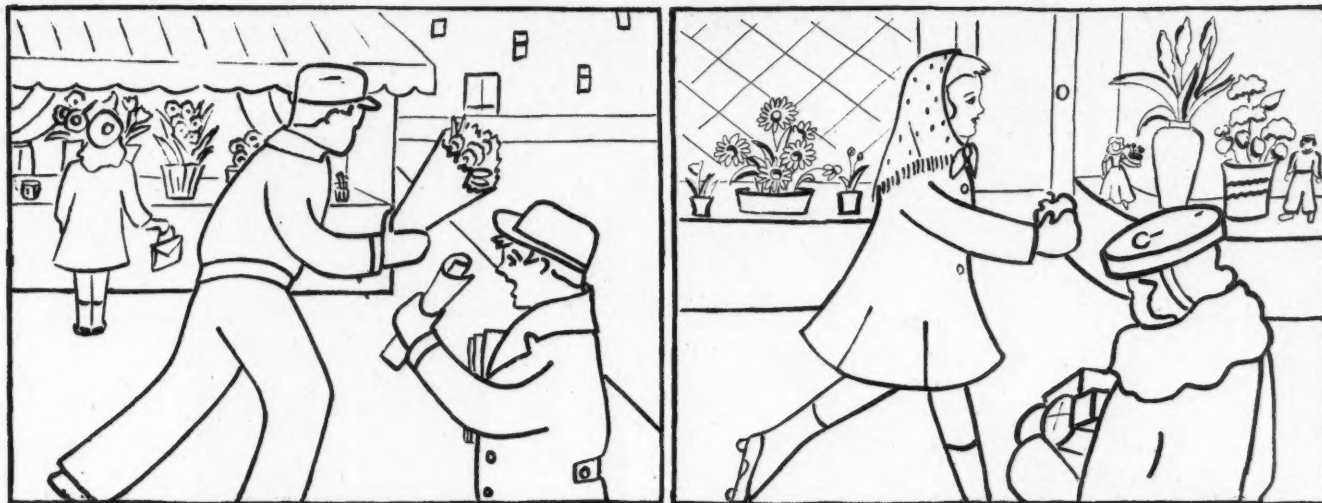
The newsboy will be wearing a yellow cap, outlined in purple and an orange jacket, also outlined in purple. His papers could be yellow, outlined in a dark color.

Now start to color the flowers in the window of the shop. Use bright reds, pinks, yellows, or you might like pink flowers with purple centers and outlines, or yellow flowers with green or red centers and outlines.

A few strokes of light blue will show the glass in the window. An awning of orange and green or one of red and white stripes will be very good.

The bottom of the shop will be light green while the building at the back will be in light pink. Color the sidewalk in a light gray, which you can make by using very light strokes of violet; make all the strokes go in one way. The street may be yellow.

If you have taken a little girl as your center of interest, you might make her hair



Children's Drawings of the Sidewalk Scene in Front of the Flower Shop.

black and put over it a yellow babushka with a nice design of dots or flowers on it. Maybe you would like a red-and-white striped babushka. Her coat might be orange outlined in violet or green with socks to match. I hope you colored her legs in orange.

The woman coming home from the store might wear a small round pink or yellow hat on her red hair. Check her coat in green and white, the collar orange outlined in green. Her bundles might be worked out in yellow and outlined in purple.

Now to our florist's window. If you wish, you might use the ideas of coloring that you used in the other picture. Make the flowers

bright and colorful. Color your small figures in pleasing colors, using light colors next to dark.

Light blue strokes diagonally drawn across the window will show the glass. The bottom of the windows and the doorway of your shop will be colored in blue and outlined in purple. The sidewalk will be light gray, made by using very light strokes of violet all running in a horizontal direction.

Now look at your drawings. Are your colors pleasing? Did you remember to use a dark color next to a light one? Let us select the prettiest drawings to be hung above the blackboards.

Page 5.

On this page dotted lines indicated where stamps were to be placed. The religious rubber-stamp set was used for weekdays. On Sundays the children received a victory seal or a colored religious stamp.

As many duplicates of pages 4 and 5 as desired may be added.

The two concluding pages of the booklet aimed at encouraging the use of this plan.

Next to Last Page.

As you fill this album with spiritual savings stamps, your own soul will grow in love of God—and should be guarded closely against sin. A good precaution is to say a little prayer you know in your heart often during the day. "May God bless the soldiers." "Eucharistic Heart of Jesus, Furnace of Divine Love, grant peace to the world." "My God, I love You."

You will be surprised how much good you can do for your own soul and also for your country through daily prayer. Begin today!

Last Page

Sunday Holy Mass

Assisting at Holy Mass on Sundays is a direct obligation of every Catholic, under pain of mortal sin, unless excused for a good reason. A good Catholic makes a special effort to be on time for Holy Mass. You should be in your place before the priest comes to the altar.

Assisting at Holy Mass on weekdays is a special act of love for God and will be rewarded by Him when we reach our eternal home in heaven.

Cooperation

Upon the completion of this little booklet children were encouraged to send it to someone in service. This plan was eagerly accepted among the little ones who were soon enlisting the cooperation of their parents in various ways as,

"Please, Mom, will you call me early tomorrow morning?"

"Mom, tonight I want to send my stamp book to Sergeant Will you help me, Mom?"

Thus a better and holier understanding grew between the little ones and their parents aiding in their own significant way toward the Restoration of Peace among the Nations.

DEFENSE THROUGH PRAYER

A Spiritual Savings Plan for the Restoration of Peace

*Sister M. Eileen, O.S.F. **

Uncle Sam's Defense Stamp Book furnished the incentive of adopting a Spiritual Savings Plan for the Restoration of Peace among the Nations. My little second graders were enthusiastic purchasers of defense stamps, and so universal was the call for stamps and bonds in our school that early in the campaign we merited a minute-man flag. While I heartily encourage the buying of defense stamps, it seemed we could, simultaneously, be doing more on the spiritual front. To provide a spiritual incentive, we designed a little booklet, 6 by 4½ inches in size with a flag or victory seal in the upper center of the cover, and below the title: Spiritual Savings Plan for the Restoration of Peace among the Nations.

Page 1.

Spiritual Savings Stamps for Defense
There are five aids for Spiritual Defense:

- Prayer
- Holy Communion
- Sacrifice
- Holy Mass
- Devotion to Mary

You should make use of them daily. Your

little Holy Mass Album contains space for thirty Masses. It will be of eternal value to you and your country.

Page 2.

God's Stamp Album

When heard with the proper devotion the Holy Sacrifice of the Mass is the greatest act of worship we can give to God. It is offered for four ends:

1. Adoration
2. Thanksgiving
3. Reparation
4. Petition

Page 3.

Eucharistic Heart of Jesus, Furnace of
Divine Love, Grant Peace to the World.
Name
Address

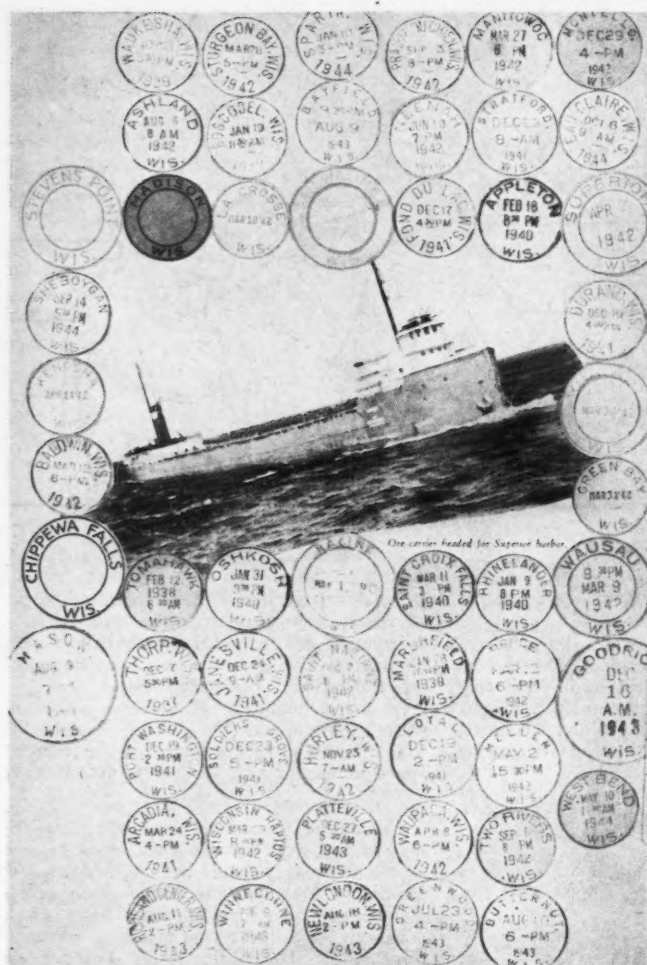
Page 4.

Dear Jesus, I Offer These Holy Masses for
the Following:

- Monday
- Tuesday
- Wednesday
- Thursday
- Friday

Bless and protect all those who are serving
our country—on the land—on the sea—
in the air.

*St. Clare College, 3195 S. Superior St., Milwaukee 7, Wis.



Wisconsin



California

Sequoia National Park, home of California's Big Trees. The park covers 604 square miles of beautiful Sequoia groves. The largest tree, General Sherman, shown here is 272.4 ft. high.

From Coast to Coast A Geographical Project

Sister M. Carmella, F.S.P.A.*

This project is carried out by the accumulation of "postmarks" cut from letters, cards, etc. Business mail, especially, bears attractive colored marks.

A book, preferably a scrapbook, purchased at a ten-cent store, is used. The states, arranged in alphabetical order, found at the back of a geography, are printed, one on each page. The center of the page bears a scene of some place of interest or some activity, in the specified state.

Exchange is frequent among the children and the most beneficial feature is the constant mention of states and cities in their exchange.

The teacher occasionally calls in all books. These are examined and commented on. Needed scenes are also inserted or a few desired postmarks.

It is also very helpful if the teacher herself makes a book. She can pleasantly interchange material with her pupils.

*St. Anthony School, Athens, Wis.

Danger in Rehabilitating European Education

Speaking at the commencement at Fordham University last spring, Rev. Robert I. Gannon, S.J., president of Fordham, issued the following warning regarding plans to rehabilitate European education:

"Nothing in our postwar plans is so full of dynamite as the small item of rehabilitating European education. After fifty years of tinkering, with something less than complete success, at home, we are threatening now to make our experiments world wide. We are to have an 'International Office of Education.' If this proves to be really international and actually concerned with education, it will be, of course, a great step forward.

"If, however, we send the Dean of Black Gulch Teachers' College to reorganize Leipzig along democratic and progressive lines, there may be a hitch somewhere. And if the Office becomes one of propaganda instead of education, God help the next generation. What

disturbs us is the fact that the Office is to be established 'for the liquidation of Fascism in Europe.' Everyone will be glad to see the end of every form of the 'Absolute State,' but the prospect of one form succeeding another is not too reassuring.

"Liquidation" is one of those telltale words which to Sherlock Holmes would be 'elemental, my dear Watson.' This is especially true if uttered by a professional 'Anti-Fascist.' We all know what kind of Anti-Fascists organize the demonstrations in New York. We all know what kind of Anti-Fascists are laying wreaths on the tomb of an assassin in North Africa and getting under the skin of the United Forces in Italy. So let us make it clear to the American public that unless this type of enthusiast is strictly confined to the mathematics department of the new program, we face another lifetime of blood and tyranny."

AN IDEAL HOME

*Sister M. Placidus, S.L. **

What is an ideal home? How can you make your home ideal? These questions were put to a seventh grade, preparatory to the working out of a project which proved valuable from a religious, a social, and an English standpoint.

The general definition of the word *ideal* and its specific meaning as descriptive of home were first considered. Such adjectives as beautiful, happy, modern, attractive, Christian, peaceful, and orderly were suggested by different pupils, written on the blackboard, and discussed in regard to the respective values of the qualities they signified. The class decided that the last three were essential, since a home that is Christian, peaceful, and orderly must be a happy one, and so must conform to their notion of an ideal one.

In attempting to answer the second question, the children began to realize that their part in the problem of homemaking was a real one, and that their homes would become more nearly ideal if they performed their part faithfully. Obedience, helpfulness, cheerfulness, and good example were chosen as the principal factors.

Papers were written by the children, briefly giving their own ideas or those gleaned from the discussion. Thomas, aged 12, wrote:

"An ideal home is one that has peace; one that has happiness; one that has joy. It must have obedient children and patient parents, clean in both body and soul.

To make a home ideal, I should give prompt obedience to my mother and father, have patience with younger brothers and sisters, and give good example. I should keep myself physically strong, mentally awake, and morally straight.

The compositions were corrected by the teacher, the best were read to the class, and all were rewritten during the next composition period.

A special study of obedience was made during the religion periods for the two succeeding weeks, great stress being placed upon this virtue, as one of the chief contributions which the children were able to make toward an ideal home. Meanwhile, topics for further developing the home idea were dealt with during English periods, at the time regularly given for written composition. Art and penmanship periods, too, were made to correlate with, and contribute to, the main idea of the project. The plan was as follows:

Teacher's Aim

To instill a deeper love for parents, and a greater respect for their authority.

Pupils' Aim

To learn the value of obedience.

Sources of Material

Catechism, Bible, Bible history, United States history, pictures of the Holy Family from Catholic magazines and other sources.

The Procedure

First Week, First Day

Preparatory Questions: How is the Fourth Commandment of God different from all the

others? Let us examine it and see. Why do you suppose God has attached a promise to this commandment? Is obedience to our parents a matter of choice? Why are we bound to obey them? Apart from God's command, is there any other reason why we should obey?

Does obedience help our characters? How does it develop self-control? How does obedience, given at home, help us to become better citizens? Holy Scripture says, "An obedient man shall speak of victory." What do you suppose this means?

How should we obey? What does the word *prompt* mean? Why is it better to obey cheerfully? Is a sulky obedience worth very much?

Second, Third, and Fourth Days

Have pupils tell or read stories which illustrate obedience rewarded or disobedience punished. Books mentioned may be used. A third of the class report each day. The question, "How does this story teach the value of obedience?" must be kept in mind. To avoid monotony, use ten minutes of each religion period in reading to the class the story of Tobias from *Half Hours With God's Heroes* by Rev. Thomas David Williams, or any other interesting story on the subject of obedience. On the fourth day, discuss the question in the Baltimore Catechism, "What is forbidden by the Fourth Commandment?" Explain "contempt" and "stubbornness."

Fifth Day

Have pupils give from memory the answers to the questions, "What are we commanded by the Fourth Commandment?" and "What is forbidden by the Fourth Commandment?"

Have pupils find, in the Bible history, quotations of our Lord's life which teach obedience.

During the English period, read to the class, Edgar Guest's poem on "Home." Have children write one-paragraph descriptions of their own homes. Encourage them to see something beautiful about their homes, no matter how poor they may be; for example, clean, white curtains in the windows, a small patch of grass in front of the house, etc. Have several paragraphs written on the blackboard and corrected by the class.

During the art period, have pupils letter and illuminate one stanza of "Bless This House" by Brahe.

Second Week, First Day

Have pupils give from memory: "And He said to them, 'How is it that you sought Me? Did you not know, that I must be about My Father's business?'" (Luke 2:49.) "And He went down with them, and came to Nazareth, and was subject to them" (Luke, 2:51).

Have the class study pictures which portray the obedience of Jesus, especially in His home life.

During the English period, rewrite corrected descriptions of homes.

Second Day

Write compositions on *Obedience in the Home*, using the following outline: (I) why? (a) God's command; (b) rewards; (c) punishments. (II) how? (a) promptly; (b)

energetically; (c) cheerfully. (III) what benefits? (a) happiness; peace.

Third Day

In the religion period, rewrite corrected compositions on *Obedience in the Home*.

In the English period, rewrite corrected descriptions of homes.

In the penmanship period, copy a part of Edgar Guest's poem.

Fourth Day

Study the obedience of Jesus in His public life—to His heavenly Father and to the civic rulers, showing how, as man, He practiced this virtue at home first, that it might serve Him in later life. Use Bible histories for this.

In the penmanship period, complete Guest's poem.

In the English period, have pupils write brief word pictures or sketches of father and mother, first explaining that a word picture should contain good descriptive words, so as to make a vivid impression on the mind of the reader; that an interesting description should be suggestive, rather than detailed. Ask them to try to put their love for mother and father into what they write, and thus make them happy by showing it to them later. Write on the board the two following paragraphs for models, asking pupils not to copy, but to attempt something similar, using their own ideas as much as possible:

A PICTURE OF MY MOTHER

I am going to paint a picture of my mother as I love her best. She is standing beside a tall lilac bush, reaching up to pluck a cluster of blossoms high above her head. The spring breeze stirs the folds of her blue gingham dress, and makes ripples in her pretty brown hair, while a happy smile plays about her lips. She seems to me the most beautiful mother in the world. If I could paint this picture with a brush, just as I see it, I am sure it would win a prize in some great art museum.

MY DAD

My dad and I are pals. That is why I love him, whether he smiles or frowns. Sometimes he is very serious, but he always has a kind word for me. I think he is happiest when he is in his old clothes, ready to go fishing. He whistles a little tune as he looks over his rod and tackle, and there is a merry twinkle in his eye, when he teases me about the fish I never caught.

Fifth Day

Summarize matter covered during the preceding 12 days. Ask the following questions: What have you learned about an ideal home? What things are you going to do in order to make your home as nearly ideal as possible? Can your parents make an ideal home without your help? What was the most ideal home that ever existed? How did Jesus, Mary, and Joseph conduct themselves so as to make this ideal home? What was each one's share? Which one of these must be your model, at present? What kind of obedience are you going to give? What could you do to check up on your obedience occasionally?

During the English period, rewrite descriptions of mothers and fathers.

In the art period, have children design a cover for booklet on "Home," each child choosing colors and using simple freehand cutting. Use gray manila drawing paper for covers. Combine all papers written during the project, and complete the booklet.

The Results

The reaction of the children to the word-picture suggestion was particularly interesting.

*St. Mary's School, Rockford, Ill.

Their pleased expressions and their intent attitudes while endeavoring to put on paper their tenderest thoughts of mother and father seemed to indicate that they had been given a new mode of expression and a deeper realization of the joy of filial love. Robert, aged 12, wrote the following:

I am going to give you a description of my mother as she sits in her easy chair. She is wearied from her day's work, but still she is beautiful, and the rays of the setting sun make her hair shine like gold. As she sits there, I wonder why I have not thought of her like this before. I wish I were a good artist, so that I could paint her picture. If I could, I would not send it to an art museum, but would hang it on the wall.

Concerning "Good Neighbors"

Humility and tolerances are virtues which we need in our relations with Latin America, said John F. Bannon, S.J., at the Sodality Summer School of Catholic Action in New York and Chicago.

Father Bannon, professor of Latin American history and director of the department of history at St. Louis University, pleaded for tolerance based on sympathetic understanding.

"Certainly Anglo and Latin are different," he said . . . "they cherish different ideals in many respects; they approach reality with different philosophies of life. . . . Neither is *a priori* better than the other. The 'Catholic' Latin American has his virtues and his faults. So has the 'Protestant' Anglo-American."

Latin American resentment of the past attitude of the United States can be traced to policies of imperialism and dollar diplomacy, he amplified. "Francisco de Miranda was toying with the idea of a great All-American federation as early as the 1790's. 'And there were other leaders of the Era of Independence who proposed some form or other of union — Rozas of Chile, Moreno of Argentina, Rebello of Brazil. It is to be noted that not all of these men thought of inviting the young United States to take part. It was James Gillispie Blaine of Maine who first succeeded in bringing the American states together in 1889 at a conference where treaties of friendship, arbitration, and trade might be made. This marked the beginning of the Pan-American movement proper.

"During these years in which Pan-American enthusiasts were struggling for the realization of their ideal, other forces in the United States were, to a large extent, nullifying these noble efforts. Age-old distrust of the Anglo existed in the minds of many, if not most, Latin Americans. The Mexican War was not easily forgotten. And our interpretation of the Monroe Doctrine at the time of the Venezuela Boundary controversy was resented by many of the Latin American nations.

"The end of the century saw the United States infected with the common late nineteenth-century disease of imperialism. We fought a war with Spain to liberate Cuba, only to tie her hand and foot by the obnoxious Platt Amendment. Teddy Roosevelt picked up his 'big stick' and waved it imperiously over the heads of little nations of the Caribbean. We engineered the revolution in Panama that we might have a canal. Investment capital went southward into the Caribbean area and the flag soon was following the dollar. Marines have become acquainted with more than one Latin country.

"This bullying attitude of the United States aroused anxiety and resentment among the Latin Americans. Suspicion grew apace. Literary men sent out a warning — Rodo, Lugones, Chocanes, Ugarte, and the Modernistas.

"A reversion to the policies of 'Dollar Diplomacy' after World War I confirmed Latin American suspicion. Toward the end of that decade relationships were in a badly strained condition. Then came the change of attack.

"The policy looking toward a friendly rapprochement on a basis of equality antedates 1933 and the so-called Good Neighbor Policy. Mr. Hoover began the new approach, but the times at home prevented the follow-through. The inauguration of the Good Neighbor Policy marks a distinct stage in Pan-American relationships.

"A beginning in the right direction has been made, but there is still a long road to travel. Sound knowledge and sympathetic understanding will help us to travel that road securely and successfully."

A Flowerpot Plaque

Sister M. Mamerta, O.S.B.*

Your pupils will find it easy to make the plaque pictured on this page. The construction is simple and the materials can be found readily.

For the background, use a piece of card-

*194 W. Rose Ave., St. Paul, Minnesota.

board (9 in. by 7 in.), the heavier the better. Paste over it a piece of wallpaper and give this a sufficient number of coats of shellac to produce a good, hard finish.

Cut a pattern for the flower petals from a 2-in. square of paper folded as for cutting a 5-pointed star. Then trace the pattern on a piece of felt of suitable color. The felt used for flowers and leaves may be obtained from old hats. Cut a circle of yellow felt and a smaller one of black or brown for the center of the flower.

Cut from green felt two long leaves, and two not quite so long, and three stems.

Paste the flowers and the leaves on the finished background so that the highest point of the plant will be about an inch from the top.

Cut the flowerpot from birchbark or a heavy, dark-colored paper and paste it below the leaves, about 1½ in. from the lower edge of the background.



A Flower-Pot Plaque Designed by Sister M. Mamerta, O.S.B.

Aids for the Primary Teacher

NUMBER BEFORE THE TEXTBOOK

Amy J. DeMay, Ed.D. *

V. FRACTIONS IN THE FIRST GRADE

What and how much in the field of fractions should be considered during the first grade? Just what is the outgrowth of experiences he can be led to have is, of course, the answer. Any instruction should be connected with activities where a fractional part is used and made as informal as possible. Yet there are prepared exercises in which a part can be brought to their attention, as will be suggested in this article.

Every child will be acquainted with half before he enters school, as half an apple, half an orange, and, perhaps, half of a slice of bread or half of a piece of pie. Some will no doubt have the idea of two parts without realizing that the two parts to be halves must be of the same size. It is this concept but without a formal statement of the equality of the two pieces that is necessary as a foundation for all use of fractions in later grades, and it is desirable that it be a correct idea at the very beginning. Every circumstance in the schoolroom where the half can be brought to the children's attention should be utilized by the teacher, and the first class exercises should be manipulated so that the pupil can see the two parts that make the two halves and see that these two parts are equal.

What Is a Half?

Any object that is cuttable or breakable may be divided into two parts, but these parts may not be halves. We have all encountered the situation where the child wants the big half of the apple. This goes to show that half for many small children means one of two parts which are not necessarily two equal parts; and it is our job to see that he finds out objectively that the two parts must be equal to be halves. The child should have a hand in producing these halves and in comparing their size.

Our old friend the apple is a convenient object for this because it is easily cut into two equal parts, but the use of it in a prepared school lesson is likely to be more or less formal, unless we can plan to make it an integral part of the exercise. Before the lesson, certain pupils can be asked to bring an apple, and these apples can be used for counting, adding and subtracting, and such exercises, for a few days before the lesson on the half is to be given. Then the teacher should see that there are half as many apples as children, and, the day of the party, the apples are passed out so that each alternate pupil has one, the teacher stating that there are not enough for all, and so they will have to be shared.

Half an Apple

The pupil having the apple is then told to cut or break the apple so that the other pupil may have half. When this dividing has been done the teacher asks them to hold the two

parts together to see whether the pieces are the same size, as a fair proposition. This leads to statements from the pupils that the two parts must be the same to be halves. Of course, the concept that as an apple cut into two equal parts makes two halves, so the opposite is also true, that two half apples put together make the whole apple; this is so apparent that it should be a part of this exercise. Thus the children should be directed to hold together the halves of the particular apple that was cut to form the whole apple. As the apples are not all likely to be of the same size, the halves to make the whole have to be those of the apple cut to make the halves, not half of one apple and half of some other apple. That two halves to make a whole must be halves of the same size and kind of thing in order to be put together to make a whole, or for the addition which is the actual mathematical process done, to make the whole, is a concept to be brought out later. Just now we merely have the children who shared the same apple make their apple into a whole.

Pupils may then be asked to tell stories about the half of the apple, as: I cut my apple into two pieces. The two pieces are the

same bigness.¹ The two pieces are halves of my apple. I gave Mary one half of my apple. I have one half of my apple.

Another story might be: I have half an apple. Mary has half an apple. My piece of apple is the same bigness as Mary's. We put the two halves back together. We make the whole apple. (These last two statements may be accompanied by the action of holding the two parts together.)

During this exercise the teacher writes the words one half apple on the board. After the lesson, the children eat the half apples.

Half a Banana

Later a similar exercise may be carried out with bananas, which may be used first as wholes to count, add and subtract. The bananas should, of course, then be passed for cutting to the children who did not get the apple before. Before the cutting, the statement that the two halves must be the same size must be asked for, and then the caution that in cutting the banana the pupil must be careful to make each piece just as long as the other piece. Then the teacher writes on the board one half banana.

Other class exercises in which pupils can produce halves which they can understand is by the use of paper circles, called rings. When each child has been provided with a paper

¹We ought to be allowed to use the word bigness in place of size. It is the child's word which size is not. It is a legitimate word and is found in the dictionary.

CALVARY

Words and Music by
Sister M. Lenore, O.S.B.*

1. I see three cross-es on a hill, The hill of Cal - va - ry, On
2. The nails pierce tightly hands and feet And thorns are on His head, The
3. Dear Je - sus, let us stay with You, And leave You not a - lone, We

one is Je - sus Christ, our Lord, He died for you and me.
ground is wet with Je - sus' blood, In love for us 'twas shed.
love You, Lord, do look on us Re - deemed we are Your own.

*Clifton Springs, N. Y.

*St. Joseph School, Dickinson, North Dakota.

ALPHABET RHYMES

Drawings by Gedge C. Harmon.
Rhymes by Catherine T. Farrell.



D is for doggie, who likes to bark
At autos and horses and
cats in the park.



E is for eating, which we all enjoy.
It's fun and it's good for
each girl and boy.



F is for the flag, our banner so fine,
I'm glad the red, white,
and blue is mine.

circle, the pupils can be questioned as to how to make them into halves, and then can be directed to fold over and cut with school scissors, or tear across. Then one half can be colored one color and the other another color, and then these can be mounted and labeled with *one half ring* under each part.

In another exercise pupils may use cardboard patterns of a circle, or ring, and they make rings on paper by drawing around the pattern, and then draw a line to divide it into halves, then color one half one color and the other half another color and label each half, *one half ring*. Here the teacher may ask the appropriate questions to get the responses that two half rings make a whole ring. If the word equals and symbol = have been taught before this, as very likely they have, the pupils may be directed to write also the statements: Two halves make one whole. 2 halves = one whole.

Abstract and Concrete

The question some may ask here is whether we should now present to first graders the symbol $\frac{1}{2}$, and have them write also the statements $\frac{1}{2}$ and $\frac{1}{2}$ are 1 whole, and $\frac{1}{2} + \frac{1}{2} = 2/2 = 1$ whole. This will depend upon circumstances. Do not give the symbol unless some child suggests that he knows how to write one half with numbers. Children in the first grade are usually enthusiastic about what they learn in school and tell parents or older brothers and sisters about it, and these frequently tell them how to write the figures and the child is proud to exhibit his knowledge to the teacher and his mates. He should never be repulsed when he does this. However the teacher should work mainly with the words, and must remember the psychological attack is always: idea, word, symbol. This is most important. With many upper-grade children $\frac{1}{2}$ is merely a symbol called one half, which does not stand for a definite quantity, and they lose sight of the fact, if they ever knew it, that $\frac{1}{2}$ must be one half of something; as a result we find them adding $\frac{1}{2}$ a quart to $\frac{1}{2}$ a gallon and getting a whole, in

which the pupil does not stop to question himself as to the half or whole of what quantity, a condition which leads to all sorts of difficulties in the solution of problems. The prevention of such a mental condition for

the pupil is to lay the proper foundation when he is first learning about halves (and later other parts), so that the symbols when they come to be used will stand for something definite to him.

Alphabetizing in the First Grade

Sister M. Yvonne, O.S.F. *

The major objectives of an adequate program of study-type reading may be classified into four large groups: namely, comprehension, location of information, organization, and retention. Each major objective in turn, involves a number of specific skills and abilities to be mastered. Locating information, for example, involves the acquisition of skill in the use of the index, the glossary, the dictionary, the encyclopedia, and the like. For efficiency in these skills it is important that children have a knowledge of alphabetizing. The foundation for this should begin during the second semester of the first grade. To master this skill, the child must know the letters of the alphabet in sequential order; he must be able to recognize the individual letters; and he must know the relationship of letters in the alphabet to each other.

It is a well known fact that many pupils learn various letters of the alphabet incidentally in school through their contact with them in word recognition and phonic exercises. For instance, the teacher will say: "This is *ran* not *run* because the middle letter is *a*." Therefore, it is not necessary that every letter of the alphabet be taught directly to every pupil.

Various methods are used in teaching the recognition of the letters of the alphabet but each may not be equally effective. One may

prove more satisfactory to some; another way may work better with a different group of pupils. Consequently, no one method can be advocated as the only best method to be used.

Units of work in the first-grade classroom provide excellent leads to beginning work in alphabetizing. This article explains how this proved a successful and an interesting approach in one classroom.

In connection with the farm unit, farm-animal books and several other large colorful picture books were used. The script was read to the pupils, the pictures were enjoyed together. As each page was approached, the children noticed a letter of the alphabet representing the initial letter for each picture. One child commented on the fact that these letters were very much like those on the alphabet strip posted in the front of the room. This was the opportune time to acquaint the children with the entire alphabet. Instead of using the common name "ABC's," the word "alphabet" was introduced. The pupils acquired this term very readily as part of their speaking vocabulary.

The letters of the alphabet were counted and the pupils were surprised to find that only 26 letters are used to make up all the words they know. Some children were eager to let us know that they could say the alphabet. Here was an opportunity to learn what they already knew and what was still to be taught. An oral inventory test was given:

*Holy Trinity School, 1703 Rhomberg Ave., Dubuque, Iowa.

which consisted in asking each child to say the alphabet as far as he was able. Results were recorded. It was found that several children were able to say the complete alphabet. This was an incentive to the other pupils to want to learn it also.

In teaching the children to know the alphabet in sequential order, the class said it together. Part of the class period was used in individual and group recitation. Another activity was to have the child say the alphabet, beginning with a certain letter and finish it; for instance, begin with *F* and finish; or say it from *M* to *V*. To add interest and to correlate with music, the children were taught to sing the alphabet.

Besides learning the alphabet in sequential order, some time each day was given to recognition of the individual letters. The children enjoyed naming letters in their own names, in the names of their classmates, and in known words. For more drill in recognition, alphabet cards were used for a few minutes every day, each child taking his turn in saying the cards while they were flashed. Soon nearly all the pupils were able to recognize the letters.

When the children were able to recognize the letters quite readily they were eager to learn to write them. In a very short time some pupils were able to write the entire alphabet without a copy.

Pupils must know letter relationship also. To help develop this skill, alphabet exercises were placed on the blackboard. The children were directed to write the letter that comes just before and the letter that comes just after the one on the blackboard. The following is an example of this type of work:

... f ...; ... k ...; ... l ...; etc.

This exercise is a great help in seeing and feeling the relationship of letters to each other.

Another device used was the alphabet booklets. These consisted of exercises which may be used over and over again. No two exercises in the booklets were alike and the booklets were numbered so that each could be used a number of times without anyone having the same exercise twice. The exercises were made with primary type and pasted on heavy cardboard which was bound with cloth in booklet form. The small individual letters were typed on oaktag and cut apart. An extra supply of capital and small letters were put in each envelope to allow for losing.

Following is a sample of exercises contained in one booklet:

1. Put in the missing letters.
b . . d; g . . i; k . . m; a . . c.
2. Put in the letter that comes just before:
. . c; . . f; . . h; . . m.
3. Find the first letter of your name.
Put it here . . .
4. Find the last letter of your first name.
Put it here . . .
5. Find the letter that comes just after:
* d . .; h . .; p . .; m . .; s . . .
6. Find the letters for these words:
house rabbit
boy farm
7. Find the letters for your last name.

Put them here

8. Put in the missing letters:

a b . . d g . . i j m n
... p . . r u . . w . . y . .

These exercises proved very worth while, and having mastered them the pupils have begun the skill of alphabetizing in a very enjoyable way. The other abilities involved in this skill will be learned in the second and third grades.

Since knowledge of alphabetizing is essential in the ability to locate information, the learning of the skill must not be left to chance. It must be taught by means of well-planned, systematic, and teacher-directed lessons.

A CALENDAR POSTER

*Yvonne Altmann **

March is a good month to make a calendar poster because the weather is so changeable. At least one bird comes back to your part of the country at this time of the year. The calendar can teach many different things. You will read about them later.

You will need some brown wrapping paper to make your poster. Put the paper in place wherever you are going to display the poster. Mark off the paper so that it will look like the calendar for March. Have some children in class write in the name of the month, the days of the week, the year, and the 31 days. The poster is now ready for the pictures to be added.

Cut water-color paper to fit the rectangles where the dates are written. Every day during the month of March, some child's picture will be chosen to tack on the calendar. You need not fill all the rectangles. If you do, leave some of the pictures on for a while and then remove them. This way your poster will keep on looking like a calendar. The numbers left uncovered can be used for arithmetic games.

Let us talk about the pictures that the children make. The pictures tell of the activities of the children in school and outside of school. Most of the activities are

*Kindergarten director, 324 Parkway, Oshkosh, Wis.

governed by the weather. The different weather conditions are ice, snow, snowstorms, sunshine, and rain. Some of the last pictures show that spring is on the way. Some of the things the children do are: slide to school on the ice, stay in the house during a snowstorm, play outside during nice weather, come to school when it is snowing, have a party on St. Patrick's Day, see some spring birds, have a birthday party in school. Your class may have other activities.

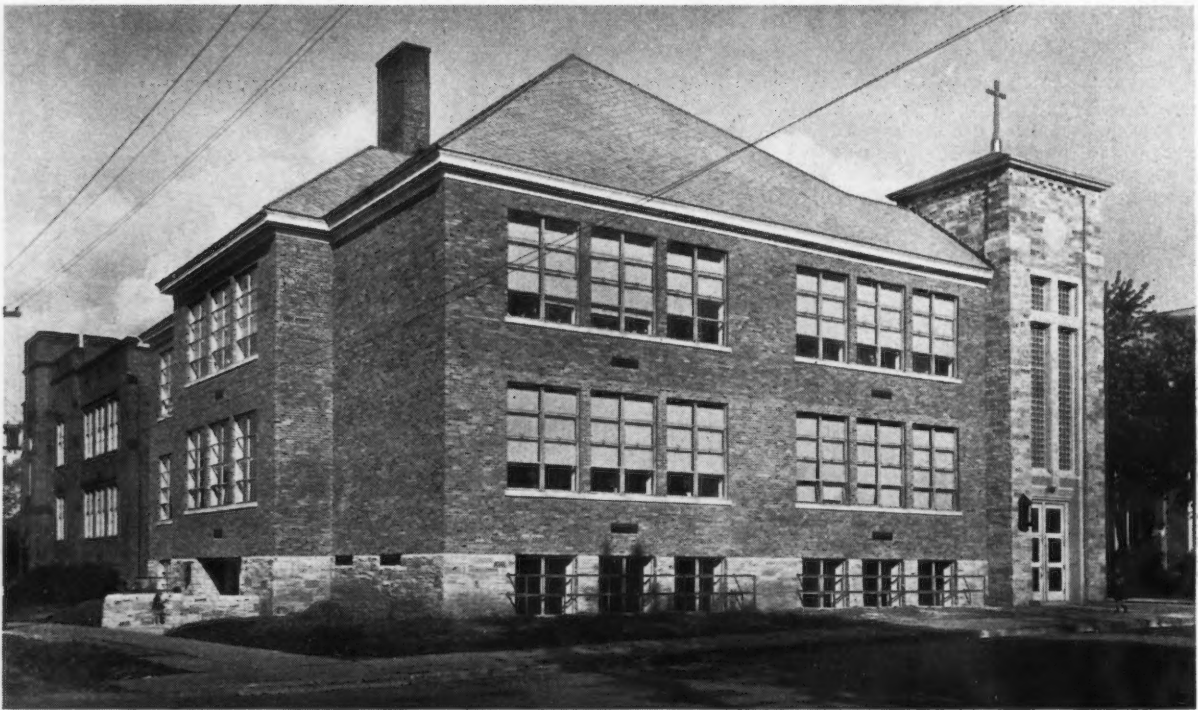
Let the children use any medium they wish to illustrate the activity. The children used paint crayon, dry paint, crayon, alabastine, water color, and colored paper to make the pictures.

After each picture was put in place, the child who made it would tell us all about it. We would discuss the weather condition in relation to our health. Sometimes we would talk about the medium used. Before the end of the month, each child was able to read a calendar. They were now more conscious of the weather and were more careful how they should dress for it. Children who never had any news to tell the class now found plenty to talk about. All the children thought that this calendar belonged to them because they participated in making the poster.



The Calendar Poster Made by Miss Altmann's Pupils.

The Fabric of the School



St. John's Elementary School at Marshfield, Wis., as Rebuilt After the Fire.

A School Rebuilt

St. John's School, Marshfield, Wis., erected in 1896, was so damaged by fire in 1943 that only the walls could be salvaged. These were repaired and the exterior walls covered with a new brick facing. The accompanying floor plans and photographs show the new building planned to fit into the old walls by John and Thomas Flad, architects of Madison, Wis.

In the original building, the basement was occupied by the boiler room, janitor's workroom, toilet rooms, and fuel bins. The first and second floors each had five classrooms with attached cloakrooms.

The replanning and minor over-all additions permitted six classrooms and toilet facilities and other accessory rooms on each of the upper floors. In the basement, the boiler room was repaired, and, with the addition of an exterior fuel bin, space was provided for a music room, assembly room, kitchen, and toilet rooms. All



A Classroom, St. John's School, Marshfield, Wis.

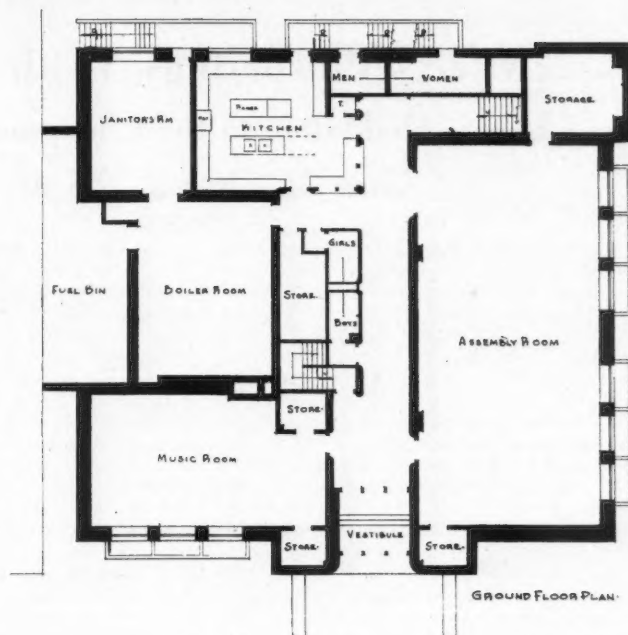


SECOND FLOOR PLAN



FIRST FLOOR PLAN

The New Plans for the Old Building Drawn by John and Thomas Flad, Architects, Madison, Wis.



GROUND FLOOR PLAN

of the old interior bearing walls were repaired and used in the new construction.

The new building contains 12 modern classrooms, an office, a library, a music room, a clinic, two teachers' rooms, kitchen, and assembly room. Grades 1-6 are housed in this building. An adjoining junior high school building, erected in 1927-28, provides for grades 7-10.

Construction materials include stone, brick, cinder block, and reinforced concrete. Classroom walls are plastered and ceilings finished with acoustical plaster. The trim is of gumwood; floors

are of asphalt. Toilet rooms have tiled floors and walls and plastered ceiling.

Steam heat is used with an electrically controlled ventilating system and thermostatic control of temperature.

This elementary school has a capacity of 500 pupils. The cost of rebuilding was \$111,000 and the cost of equipment \$5,000.

Very Rev. Michael J. Kelnhofer is pastor of St. John's Parish. The School Sisters of Notre Dame have been in charge of the school since 1882.

Note the well planned classrooms and library.



The Library at St. John's School, Marshfield, Wis.

Wee Whisperings With Jesus

Meditation in the Classroom

*Sister M. Orentia, S.S.M. **

Meditation is mental prayer. Mental prayer is thinking about and speaking to God in one's own words. It is a colloquy between a Heavenly Being and an earthly mortal. The aim of meditation is a union of the two—God and man. Meditation is a raising up of a human being from a natural to a supernatural level. When we think of God, we are drawn more closely to Him than when we employ vocal prayer. If we adults practice meditation because we know its efficacy, why not permit children a like participation in heavenly conversation?

The question may arise: Can children meditate? Definitely, Yes. Arguments that meditation with children cannot be done and that it is a bit of wishful thinking on the part of some pietistic persons are fallacious. It can be done, and it has been done.

Children are close to God, more so than adults, because in an adult's life many obstacles are present which hinder a complete union with the Heavenly Father. Christ said: "Let the little children come to Me, and do not hinder them, for of such is the kingdom of God." Meditation is one of the simplest means of leading the children closer to their Divine Saviour. Every child loves the story hour. Do we not want children to be Christlike in their living? Therefore, give the child something pleasant, interesting, and Christlike to listen to. Any Gospel story that has been well prepared will hold the child's attentive interest.

Children have a strong imagination. They like to dream and ponder. Youngsters often cry at the sorrows of a fairy-tale hero or heroine. Since their little hearts may be saddened at the mishap of a fancied character, why not give them something real on which

to nourish their emotions in a healthy way? What a great amount of good can be done when those vivid imaginations are led in the right direction! Fairy tales may have their place in a child's life, but what could be more appropriate than our lovely religious stories culminating in a meditation?

Meditation in the classroom should become a part of every teacher's program. When it does, the teacher is bound to see a decided change for the better in her pupils. Allow the children simply to think about and talk to God in their own childlike fashion for a few minutes. A child is close to God. Why not teach him to talk to the God of his heart?

A complete meditation may take from eight to ten minutes. The word "meditation" is never mentioned. Select any religious story or truth. The use of pictures in correlation

with the story will aid the imagination. A meditation can be carried on in various ways. The following method has been successful.

Let us say that this first morning we will speak of the Sacred Heart. Have several pictures of the Sacred Heart, perhaps one of our Lord appearing to St. Margaret Mary. Relate the story of Jesus' appearance to this saint. Stress His complaint to her. Ask questions to allow the children to talk: For what reason did Jesus appear to St. Margaret Mary? Of what did He complain?

Have the children ask themselves: Does Jesus have a reason to complain about me? (The children do not answer aloud here.)

The meaning of a secret may be explained to the group, with the intention of creating in the children a desire to have a secret with Jesus. After the little class discussion, have the children put their heads on their desks and whisper their little secret to Jesus. These are hallowed moments, and ones which will surely have an effect on the teacher also.

When the children have finished whispering their secret to Jesus, tell them that, if they wish, they may write their secret on a slip of paper and leave it on the desk to be a reminder to them throughout the day. Do not ask the children to read their secret to the others, for it should be just that—a secret.

"My Visit to the Holy Family"

By Two Sophomores

EDITOR'S NOTE. During 1940 and 1941 we published several articles on "Creative Writing for Learning," by Sister M. Luke, S.N.D. Sister M. Imelda, O.S.B., tried out the suggestions in a tenth-grade class in religion. Here are the essays submitted by two boys.

1. One day I told my mother that I was going to the woods for a hike. On my way out, I saw a little house on the side of the road. At first this little house did not even attract my attention. I looked at it again and I noticed that there was something peculiar about it. It was the same as any other cottage, but still it had something heavenly about it.

Being a curious boy, I walked toward it, knocked at the door, and a very small boy answered my call. I asked him whether I might come in. "Certainly," he said, "you may come in; my mother is in the kitchen baking pies for dinner." He took me into the kitchen and introduced me to his mother. She had a white apron on and her hands were full of dough. I asked her what kind of pies she was baking. She said she was baking a blackberry and a pumpkin pie. Jesus said that He picked the blackberries in the field and brought the pumpkin from the garden.

Our Blessed Lady asked me to stay for dinner, which I really did. When the twelve-o'clock whistle blew, Joseph came home for

dinner. What a delicious dinner that was! I never tasted such swell pies before.

After dinner Joseph went back to work and I helped Mary with the dishes because Jesus had to take His afternoon nap. I left about 3 o'clock because I had to peddle my papers. This is my visit to the Holy Family.

2. The sundial in the public square showed me that it was 10 o'clock and I hastened my steps so as not to be late for the picnic with the Holy Family. The morning was already quite warm and I thought happily of the pleasant hours that the Boy Jesus and I would have in the afternoon at their swimming pool.

When I arrived at my destination Saint Joseph was loading the donkey cart and Jesus was helping him. We then started out, Joseph and Mary riding, Jesus and I walking. We found an ideal spot for our picnic, unloaded the small bit of food we had, and spread a blanket on the grass for Mary to sit on. When it was near lunch time, Mary set the table. In the meantime, Jesus and I set out to explore the surroundings. First, we visited the swimming pool; then we climbed trees, chased rabbits, did a little bit of fishing, and explored near-by caves. It was all such fun. We were quite hungry so we hurried back to Joseph and Mary. During the meal we told the Holy Couple about our explorations and adventures. Afterward, Jesus and I cleared the spot, put our belongings into the cart, and started for home. When we reached the humble cottage, I jumped from the cart and thanked Joseph and Mary for taking me with them. I then started happily for home.



— G. C. Harmon

Light From Above.

*Mother of Perpetual Help School, Milwaukee 9, Wisconsin.

New Books of Value to Teachers

The Dream of Descartes

By Jacques Maritain. Translated by Mabelle L. Anderson. Cloth, 220 pp. \$3. The Philosophical Library, New York, N. Y. 1944.

Modern philosophy, outside of scholastic circles, stems to a very great extent from René Descartes' ideas. Descartes (1596-1650) broke completely—or so, at least, he intended—with scholastic tradition and attempted to lay an entirely new foundation for the whole system of philosophy. Oddly enough, he received his incentive to remake philosophy in a dream, and he was convinced this dream had its origin in divine inspiration.

Unfortunately, Descartes' reorientation of philosophy amounted to a revolution which eventually led to philosophic chaos. Scorning all evidence to the contrary, he contended that the essence of the mind is thought, and the mind creates science through the simple process of deducing it by means of intuition from the seeds of truth innate in the mind itself. Furthermore, Descartes split man into two complete substances, soul and body; the soul is pure thought, the body is pure extension. This ultradualism in the nature of man could lead only to an ultraspiritualism of the soul and an ultramechanism of the body. The inevitable result was rationalistic idealism and mechanistic materialism.

This was the luckless heritage which Descartes bequeathed to his intellectual progeny. No wonder modern physics and modern psychology, in explaining the nature of man, can find no common ground in their proper fields which would help to harmonize their respective findings in a higher, comprehensive synthesis. Psychophysical parallelism has become the favorite solution of the body-mind problem, and that leaves the evident ultimate unity of the human person totally unexplained.

All this—and much more—is brought out with unusual clarity in Jacques Maritain's incisive analysis of *The Dream of Descartes*.—C. N. Bittle, *O.F.M.Cap.*

English Literary Criticism: the Medieval Phase

By J. W. A. Atkins, M.A. \$3. The Macmillan Co., New York, N. Y. 1944.

Literary critics and historians of education, philosophy, and general culture will find this brief but deep study of the Middle Ages a rich storehouse of well-chosen material. The causes of English literary development are traced through the stream of Christian culture back to the days of Greece and Rome, whose literary criticism the author has treated in other works.

Not only is there presented background for understanding the birth and early development of English criticism, but whole trends in medieval education are well pointed out. The author shows why the education of the so-called Dark Ages, even though it was theocentric, was in many respects sterile.

In one respect the book leaves a false impression. Its author does not seem properly to appreciate Scholasticism. Had he been acquainted with the crown of Scholasticism, the works of St. Thomas Aquinas, he could not so readily have called Scholasticism the enemy of humanism. He gives the impression that it unduly relies on authority, that its syllogistic method of arriving at truth is not a very reliable one, and that it is concerned chiefly with vain logical distinctions.

However, since historically Scholasticism has not always shown its true colors in its proponents, Professor Atkins is fully justified in blaming individual Scholastics. Especially as a litterateur has he the right to attack those among them who frowned on literature or who were so absorbed in philosophy and theology as not to have time for the humanities.

The luster of the book is too bright to be dimmed by the slight blemishes mentioned. It has splendidly revealed the causes, religious, philosophical, and educational, of the trends that shaped English critical theory.—Louis Haven, *S.J.*

General Clerical Procedures

By John G. Kirk, Geo. E. Mumford, and Mark H. Quay. Cloth, 319 pp., illustrated. \$1.88. Prentice-Hall, New York, N. Y.

A textbook in office organization and record keeping to acquaint the student with office organization, forms, recording of transactions, and to improve handwriting, calculating, and spelling. The mastery of these lessons should produce efficiency in office practice in the various departments of a modern business.

The Way, the Truth, and the Life

By Rev. Anthony Flynn, Ph.D.; Mother Simeon, S.H.C.J.; and Sister Vincent Loretto, S.C. Cloth, 288 pp., illustrated. \$1.32. W. H. Sadlier, New York 7, N. Y.

This is the first-year book in a series of four textbooks in religion for the high school. Part one is a study of the life of our Lord and part two is a detailed study of the Apostles' Creed. The material is so arranged that, by covering four lessons a week and using the fifth period for review or completion, a class can finish the book in one year. Questions and exercises follow each lesson. The authors, who are experienced teachers of religion, have planned the text and the exercises, having definitely in mind the purpose of making the knowledge and understanding of the truths taught function in the daily lives of the pupils.

Study Guide and Workbook to Accompany the Origin and Growth of Our Republic

By Sister M. Celeste. Paper, 174 pp., 8 by 11 in., illustrated. \$1.12. The Macmillan Co., New York 11, N. Y.

Sister Celeste has worked out carefully a detailed guide for the study of her popular textbook in U. S. history. Assignments are given for each unit to acquaint the pupil with objectives for study. There are questions blank-filling exercises on various problems. A set of tests are supplied in separate binding. A well-planned guide and workbook of this type lightens the load of a busy teacher and supplies the pupils with "sure-fire" directions and helps. If the written assignments are returned to the pupils, they provide a record of progress and reference for review.

King of the Hill

By Sister M. Eugene, S.S.N.D. Cloth, 96 pp. St. Anthony's Guild Press, Paterson, N. J.

A collection of Sister Eugene's poems chosen by her friends. The simple poems deal with varied simple themes—praise and supplication to God, the charms of nature, the artlessness of childhood, etc. "King of the Hill" is a brief poem illustrating the childishness of warfare.

Just Passing Through

By a Sister of St. Joseph, Boston. Cloth, 145 pp., illustrated. The Sisters of St. Joseph, Boston, Mass.

A brief history of the work of the Sisters of St. Joseph, of the Archdiocese of Boston from 1873 to 1943. An introduction summarizes the early history of the Congregation from its foundation in France in 1650, mentioning the first foundation in America at Carondelet, Mo., in 1836. Then follow individual sketches of various institutions of the Boston branch. The latter missions include 78 convents, one novitiate and normal school, 60 elementary and 14 secondary

parochial schools; a private resident academy, a private classical-commercial day school, and an industrial school for girls; and for boys, a private resident elementary school and a country day school. In addition to these, the Sisters have a school for the deaf and a college. Nearly 100 Sunday schools in the archdiocese are being taught by these Sisters, who have a staff of 12 Sisters teaching religion in an institution for the blind.

The Glorious Ten Commandments

By Daniel A. Lord, S.J. Cloth, 224 pp. Queen's Work Press, St. Louis 8, Mo. 1944.

This book should be introduced to young people of high school and college age (and to old people too) to renew their childhood's trust in God's fatherly care. In six flowing chapters, the author sweeps through the whole range of the moral law, showing God's commands as the basis for man's security, man's authority, and man's happiness. Catechism courses sometimes leave the student with a rather patchy notion of the Ten Commandments; Father Lord's book shows them to us in a whole piece, as bound up with, and an integral part of, life—and not only of the life of a professed keeper of the moral code, but of all men. People who ran for *Amen*, *Amen* when it appeared early this year would like this as a follow-up, for it confirms with a strong and fearless logic the rationalizing of the youthful thinker in that survey of modern life.

With his characteristic speed and happy courage, Father Lord lifts up the eyes and the spirit, and makes the path of life clearer and more beautiful in its high challenge.—S. M. E. *The Influence of the Enlightenment on the Catholic Theory of Religious Education in France, 1750-1850*

By Clarence Edward Elwell. Cloth, 335 pp. \$3.50. Harvard University Press, Cambridge, Mass.

While this study is limited largely to movements and conditions in France, it provides a rather clear over-all picture of the several philosophical and political isms in Europe which led to the secularization of education. Teachers of religion will perhaps be most interested in the chapters devoted to the content of courses in religion, the attitudes of teachers, and the methods of instruction.

Encyclopedia of Child Guidance

Edited by Ralph B. Winn. Cloth, 456 pp. \$7.50. The Philosophical Library, New York, N. Y.

This book, dealing with the ramifications of guidance in the home, the school, and the social and medical clinics, embraces much material that is controversial.

Der vergessene Koffer und Das Bübchen vor der Himmelstür

By Helene Stöfl. Retold and edited by Peter Hagboldt. Paper, 57 pp. D. C. Heath & Company, Boston-Mass.

This pamphlet is an alternate seventh reader, planned to develop a basic speaking and reading vocabulary.

The Holy Mountain of La Salette

By Most Rev. William Ullathorne. Eighth Edition. 212 pp., illustrated. The La Salette Press, Alfamont, N. Y.

This edition, published in 1936, reproduces almost exactly the original account of the author's pilgrimage to La Salette 82 years before, with the story of the apparition of our Lady as related by the two children who saw her. An appendix presents the latest developments and a note on the Missionaries of Our Lady of La Salette.

Musical Selections

Lovely Lady Dressed in Blue. Words by Mary Dixon Thayer. Music by Rev. F. P. Schmitt, for unison or mixed voices. 10 cents. *They Call Him Jesus*, by Pietro A. Yon. For S.A.T.B.; S.A. with A II ad lib.; high and low voices. Each number 60 cents. J. Fischer & Bro., New York, N. Y. The same publishers issued recently *Hymn Chants*,

RELIGIOUS BOOK WEEK

The third annual Religious Book Week will be observed in 1945 during the week of May 6-13. Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, has announced. A pamphlet will list the Protestant, Jewish, and Good-Will books selected for the occasion in the fields of fiction, philosophy, history, biography, and juvenile books. The national cochairmen of the Conference are Carlton J. H. Hayes, former ambassador to Spain; Arthur H. Compton, Nobel prize winner of the University of Chicago; and Roger W. Straus of New York.

in English, 15 hymns for the ecclesiastical year adapted to Gregorian melodies by Cyr de Brant. Handy pamphlet form, 18 cents. Also *Liber Gradualis*, an American reprint of a Vatican edition, containing the Propers of the Mass for Sundays and the principal feasts, with modern notation. Cloth, 728 pp. \$2.50.

The Saints and Blessed of the Third Order of Saint Francis

By Louis Biersack, O.F.M.Cap. Cloth, 200 pp. St. Anthony Guild Press, Paterson, N. J.

The author, after careful research, has selected 118 saints and blessed who, it seems certain, died as members of the Third Order of St. Francis, gives a brief biography of each with an official prayer of the Church and a thought from the writings of St. Francis. Directors and members of the Third Order will welcome this interesting and helpful book of devotion.

Morale for a Free World

Cloth, 461 pp. \$2. Twenty-second Yearbook of the American Association of School Administrators, Washington, D. C.

This study by a group of public school men takes up the problem of building morale through education. The subtitle reads: "America and Not America Only."

American Catholic Opinion in the Slavery Controversy

By Madeline Hooke Rice. Cloth, 177 pp. \$2.50. Columbia University Press, New York, N. Y.

This careful study of American Catholic opinion on the slavery question prior to and during the Civil War will be of particular interest to students of Church history. As might be expected, Catholic opinion broke along political, sectional, and national lines. There was unanimity in viewing slavery as not in itself morally wrong, but as an institution that ought to be done away with because of the moral problems and social injustice involved in it. Opinion, North and South, was more or less constant against the more radical abolitionist viewpoint. The study rather brings out the fact that here, as in most problems, there was unity in essentials, liberty in nonessentials, and not too much charity in the whole. The work will be of special value in college and university libraries.

The Rosary of Mary

Translations of Encyclicals and Apostolic Letters of Pope Leo XIII. Collected by William R. Lawler, O.P., P.G. Cloth, 240 pp. \$2. St. Anthony's Guild Press, Paterson, N. J.

Father Lawler has included 16 encyclicals and letters dealing with the Rosary, a devotion which Pope Leo urged in season and out. This is the first time these communications have been gathered in a single volume. They will furnish abundant material for sermons and supply religious and laity with excellent spiritual reading.

The Journal of the Associated Alumnae of the Sacred Heart

Volume VIII, 1943-44. Paper, 136 pp., illustrated. \$1. May be obtained from Gertrude Healy, 5271 Cass Ave., Detroit 2, Mich.

A journal with a number of general-interest articles and others of primary interest to the alumnae.

A History of the Dominican Liturgy

By William R. Bonniwell, O.P. Cloth, 386 pp. \$3.50. Joseph F. Wagner, New York, N. Y.

This carefully documented and closely reasoned account of the liturgy of the Dominican Rite provides a valuable insight into the early history of the Order and of the recent struggles to revive the original liturgy as a source of Dominican spirituality. The author is not altogether satisfied with the latest changes, but he is determined in his belief that the Rite should be safeguarded against further losses and restricted to something like its original purity.

The American Way

Edited by Dagobert D. Runes. Cloth, 71 pp. \$1.50. Philosophical Library, New York, N. Y.

Brief extracts from addresses and papers of Franklin Delano Roosevelt, arranged to summarize his social philosophy.

With a Merry Heart

Ed. by Paul J. Phelan. Cloth, 373 pp. \$3.25. Longmans, Green & Co., New York, N. Y.

An anthology of humor selected from Catholic writers, including short stories, extracts from books, satirical and humorous verse, essays, letters, newspaper columns, plays, dialogs, and anecdotes. There are 86 selections mostly from American writers and a few British and Irish authors.

Thomas Aquinas

By M. C. D'Arcy, S.J. Cloth, 302 pp. \$3.50. Humility of Heart

Tr. from the Italian of Rev. Cajetan Mary Da-Bergamo, O.F.M.Cap., by Herbert Cardinal Vaughan. Cloth, 235 pp. \$1.50.

Abridgment of the Interior Spirit of the Religious of the Visitation of Holy Mary

Collected by Bishop Maupas from the explanations of St. Francis de Sales. Cloth, 158 pp. \$1.25.

These three works have been reprinted by The Newman Bookshop, Westminster, Md. The work has been well done by the lithographic process.

Devotions to Our Lord

Compiled and published by Rev. Julius Grigassy, Braddock, Pa. Paper, 32 pages.

These prayers from *The Raccolto* commemorate the Seven Last Words and the Five Wounds of Our Lord Jesus Christ, all translated into English and in a form familiar to Catholics of the Greek Rite.

The Glowing Lily

By Eugenia Markowa. Cloth, 113 pp. \$1.25. The Bruce Publishing Co., Milwaukee 1, Wis.

Here we find a series of high lights from the life of Saint Hedwig, wife of Henry, Duke of Silesia, in twelfth-century Poland. They present a vivid picture of the power of a saintly woman, who retained the deep love of her proud husband, and who rebuilt devastated areas, built convents, allayed the sufferings of the poor, and died in the midst of struggles against the evils of the world. The book will prove absorbing and beneficial to all mature readers.

PAMPHLETS AND PERIODICALS

F.M. for Education

A 58-page, illustrated booklet published by the U. S. Office of Education setting forth the possibilities of F.M. (frequency modulation) radio broadcasting for school systems and colleges. Gives instructions for applying for a license. For sale at 20 cents by the Supt. of Documents, Gov't. Printing Office, Washington 25, D. C.

Mission Time for Teachers

Teachers' aids published five times a year by the Maryknoll Fathers, Maryknoll, N. Y. 25 cents per year. Maryknoll will also send free a catalog of their other teachers' aids.

International Peace

The *Monthly News Letter* of the Catholic Association for International Peace, 1312 Massachusetts Ave., N.W., Washington 5, D. C., may be obtained for \$1 per year. The booklets published by this organization also are valuable for students of the social sciences. A recent one, priced at 10 cents, is *The Catholic Revival in Mexico*.

Teaching Aids

The following are some of the aids which may be obtained from Teaching Aids Service, New Jersey State Teachers College, Upper Montclair, N. J.: *Safety Education*. Guidance, citizenship, preinduction training, physical fitness, community services. 1941. 15 cents. *Problems in American Democracy*. Guidance, citizenship, community services. 1941. 50 cents. *Music in the Junior and Senior High School*. 1941. 25 cents. *Mathematics*. Guidance, competence in mathematics, preflight training, preinduction training. 1942. 25 cents. *Flying and the Weather*. 1942. 50 cents.

The Priest

We have received Vol. 1, No. 1, January, 1945, of *The Priest*, a 64-page monthly magazine for priests published by Our Sunday Visitor Press, Huntington, Ind. Rev. G. J. Gustafson, S.A., M.A., Ph.D., is the editor-in-chief. The subscription price is \$2 per year for clergy and religious and \$1 for seminarians. A partial list of the contents for January includes: The Priest and the Modern World, Our Need for Live Organizations, The Shepherd and the Other Sheep, Social Action in the Parish, The Revision of the New Testament, Brief Meditation, Sermon Jottings.

Practical Pamphlets

The following helpful pamphlets are among the late issues of the Catechetical Guild, 128 E. Tenth St., St.

Paul, Minn. (Rev. Louis A. Gales, Director): *The Case Against the Comics*, by Gabriel Lynn; *The Teacher and the Comics*, by Gabriel Lynn; *Bring Your Rosary to Life*, by Rev. Paul R. Milde, O.S.B.; *A Catholic Catechism of Social Questions*, by Rev. T. J. O'Kane; *A Little Life of Our Lady* (in pictures, poems, and stories), by Sister M. Aurea, B.V. M.; *Blessings in Illness*, by Rev. D. F. Miller, C.S.R.; *Quote the Gospel*, by Rev. V. Lelievre, O.M.I.

How to Feed Children in Nursery Schools

By Mary E. Sweeney and Marian E. Breckenridge. This booklet may be obtained from the Irradiated Evaporated Milk Institute, 307 N. Michigan Ave., Chicago 1, Ill.

Maryknoll Mission Letters

Here are 55 pages of interesting activities of missionaries in fields afar. 50 cents. The Field Afar Press, 121 E. 39th St., New York, N. Y.

Booklets on Latin America

Nicaragua and *Costa Rica* are late additions to the series of booklets on the Latin-American countries issued by the Coordinator of Inter-American Affairs, Commerce Dept. Bldg., Washington, D. C.

The Social Studies

The National Council for the Social Studies, 1201 Sixteenth St., N.W., Washington 6, D.C., has announced two recent publications for teachers: *The Social Studies Look Beyond the War* is a 40-page pamphlet (10 cents) contains suggestions for postwar adjustments. *Adapting Instructions in the Social Studies to Individual Differences* is the theme of the fifteenth yearbook of the Council. It is priced at \$2.

Follow Me

By Godfrey Poage, C.P. Paper, 64 pp., illustrated. The Cooperative Press, Passionist Preparatory Seminary, 7101 Natural Bridge Road, St. Louis, Mo. An interesting exposition of the nature of a vocation to the priesthood or the religious life and a lot of information about the varied duties and activities of the priesthood.

Classified List of Educational Periodicals

Prepared by The Educational Press Association of America for The American Association of School Administrators (a department of the N.E.A.), 1201 Sixteenth St., N.W., Washington, D. C. A useful list for teachers and librarians, published in September, 1943.

What Education Our Money Buys

By Paul Mort, Arvid Burke, and others. Paper, 32 pp., illustrated. 25 cents. Educational Conference Board of New York State, 152 Washington Ave., Albany, N. Y. A well-arranged study of investigations of schools with varying degrees of support. The conclusion is that a minimum expenditure of less than \$115 per pupil per year is inadequate for an efficient school, but that is "because higher expenditures draws or creates more master workmen."

Publications on Middle America

War Crops from Our Neighbor's Garden, by Samuel Zemurray. Reprinted from *American Magazine*. The potential riches of Latin America. *Middle America and the United States*. A circular illustrated with maps and graphs of the products of Middle America. *New Crops for the New World*, by Charles Morrow Wilson. Reprinted from *Nation's Business*. Teachers may obtain these bulletins for their geography classes and a list of other material from the Middle America Information Bureau, 9 Rockefeller Plaza, New York 20, N. Y.

ABC of Electronics at Work

Paper, 40 pp., illustrated. Westinghouse Electric and Manufacturing Co., East Pittsburgh, Pa. A simple explanation, illustrated with diagrams, of the six basic ways in which electronic tubes function.

Paul Bunyan's Quiz

Enameled paper, 48 pp., illustrated. For copy write to American Forest Products Industries, Inc., 1319 Eighteenth St., N.W., Washington 6, D. C. Answers to 225 questions most frequently asked about forests and wood products. A valuable aid in the classroom which will be read eagerly by children and adults.

Ten Lessons on Meat (6th edition)

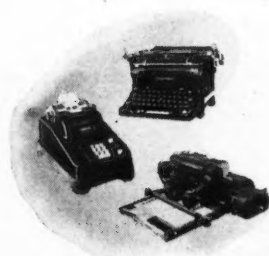
Prepared by Dept. of Home Economics, National Live Stock and Meat Board, 407 S. Dearborn St., Chicago, Ill. Paper, 40 pp., illustrated. 10 cents. Teachers of home economics will find this a useful textbook on the composition, kinds, food values, and manner of cooking the commonly used kinds of meat.

Holy Services for the Dead

By Rev. Julius Grigassy, D.D., Braddock, Pa. Paper, 88 pages. Published by the Prosvita-Enlightenment, at 611 Sinclair St., McKeesport, Pa. This is a manual of funeral services and commemorating prayers for the dead, as they are used in the Oriental Catholic Church which is using Old Slavonic Rite and language at her services. The book is printed in the Old Slavonic language with English translation. It is a very practical manual for American born Catholics, who belong to that Rite. It will bring them closer to the impressive ceremonies of their Church used for our deceased. It is a helpful book to those who are interested in various Rites of our great Catholic Church.—V. R.



Young Lady with a Future ...



Underwood Typewriters, Accounting Machines, and Adding Machines are available, subject to War Production Board authorization. Complete maintenance service in 366 cities from coast to coast is maintained for all makes of typewriters as well as for Underwood Elliott Fisher Accounting Machines and Adding Machines.

Our Factory at Bridgeport, Connecticut, proudly flies the Army-Navy "E" awarded for the production of precision instruments calling for skill and craftsmanship of the highest order.

She loves to type.

Her eyes light up as she watches the letters quietly form and march straight and true across the sheet.

It fascinates her . . . to see the letters move at her command, every time she presses a chubby finger.

It's so simple . . . and so much fun spelling out the words she knows.

But she's doing more than that! She's learning the way to give wings to words . . . the Underwood way. The way to develop the speed and skill she'll need to take over her important job of the future . . .

Her job as Secretary of America!

Your secretary, perhaps . . . or another business man's.

Some day, from her flying fingers, words will take wing that shape the destiny of men and their affairs . . . words that inscribe their thoughts and ideas in black on white . . . words that pour out their hopes and aspirations.

For she symbolizes many American girls . . . growing up and grown.

Girls who, like millions of others during the past fifty years, have been given the advantage of sturdy, accurate . . . and always dependable . . . Underwood Typewriters.

So look to the Future Secretary of America . . . the girl with the Underwood touch . . . to give wings to your words.

Look to her and her Underwood to give an attractive picture of you in every letter you write.

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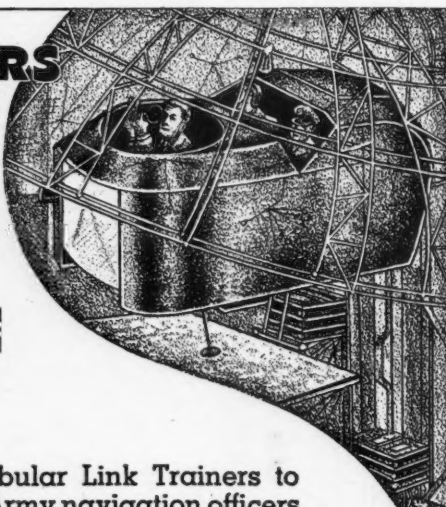
LINK TRAINERS TAUGHT US *More* ABOUT TUBULAR FURNITURE



WELDING tubular Link Trainers to instruct future Army navigation officers calls for watchmaker precision . . . the same accurate, flawless welding that goes into all Heywood tubular school furniture!

● Before the war, Heywood had the finest line of tubular school furniture in America! We learned even more about tubular steel construction through our experiences with Link trainers, engine mounts, gliders, radar, and communications equipment!

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Catholic Education News

GIVE THE SOLDIERS A CHANCE

The men now serving in the military forces should have an opportunity to vote on compulsory military training now being proposed as a permanent peacetime measure for the United States, and no such law should be enacted under wartime emotional pressure, is the viewpoint expressed in a petition to the President, sponsored by the American Council on Education and presented on January 8 to Representative C. A. Woodrum, chairman of the House Select Committee on Postwar Military Policy, by Dr. George F. Zook, president of the Council.

COMMISSION ON CITIZENSHIP

Very Rev. Msgr. Frederick G. Hochwalt, who succeeded the late Rt. Rev. Msgr. George John-

son as director of the department of education of the National Catholic Welfare Conference, has just been appointed to another of Msgr. Johnson's positions, namely, director of the Commission on American Citizenship of the Catholic University of America.

Msgr. Hochwalt, as director of the Commission, will be associated with Rt. Rev. Patrick J. McCormick, head of the Commission, and Most Rev. Francis J. Haas, bishop of Grand Rapids, chairman of the Commission's executive committee.

In announcing the appointment, Msgr. McCormick, rector of the University, said that Msgr. Hochwalt, who holds the master's and doctor's degrees in educational administration from the University, "will continue the educational program established five years ago at Catholic University at the request of the late Pope Pius XI and under the authority of the

American Hierarchy. The program bases the building of better citizenship upon the training of children into the use of Christian philosophy as a guide for daily living.

"To that end the Commission has nearly completed a curriculum for elementary Catholic schools and the Faith and Freedom Readers which are being used in upwards of 8000 Catholic elementary schools throughout the country. Under Msgr. Hochwalt's direction the Commission will complete its work for the elementary schools and extend its labors to secondary schools. Now that the work of the Commission is well under way, the program stands out as an important contribution toward citizenship building in the United States."

CENTENARY OF LARGEST SYSTEM

The Catholic school system of the Archdiocese of Chicago, the largest Catholic school system in the world, recently issued its centenary annual report. According to the statistics compiled by Very Rev. Msgr. D. F. Cunningham, superintendent, the total enrollment for the school year 1943-44 was 195,136.

This archdiocese, including approximately a 40-mile radius from Chicago, has 250 parish elementary schools and 14 other schools in Chicago and 138 outside the city. There are 90 high schools in the archdiocese with an enrollment of 33,195. There were 12,124 in colleges and universities.

These figures represent an increase of 4433 students in all schools over the number reported the previous year. High school enrollment was nearly twice that of the preceding year.

AN ESSAY COMPETITION

Students in day high schools are invited to compete in the national essay contest sponsored by the Catholic War Veterans, Inc., 602 Empire State Bldg., New York 1, N. Y.

The topic will be "America's Youth and the Bill of Rights." Essays must be 800 words or less in length. The contest closes at midnight, March 31, 1945.

The first prize will be a \$1000 war bond. There will be 50 additional prizes of \$25 war bonds.

The judges will be Most Rev. Richard J. Cushing, archbishop of Boston; Most Rev. Bernard J. Sheil, auxiliary bishop of Chicago; William L. Chenery, publisher of Collier's; Rt. Rev. Msgr. Edward J. Flanagan, of Boys Town; Commander James J. Tunney, U.S.N.R.; and Eddie Rickenbacker, president of Eastern Air Lines.

JOIN THE SODALITY

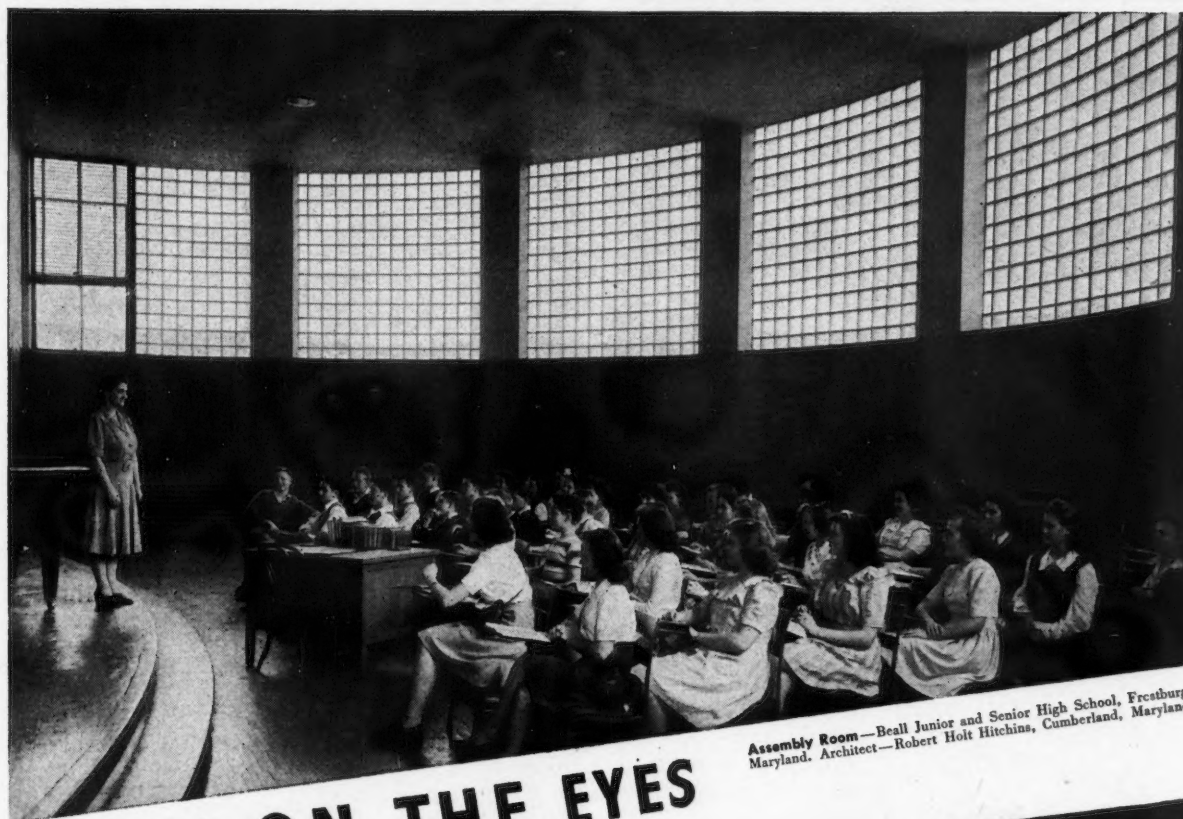
Encouraging membership in the Sodality, Msgr. Hubert L. Motry, of the Catholic University of America, director of the Sodality, says:

"On all sides there is a deeper interest in the glorious position of the Mother of Christ. Within the Church we see an ever growing hope that the Blessed Virgin will be honored by a dogmatic declaration of her position as mediatrix of all graces. The large number of Catholics and non-Catholics attending novenas in her honor is most edifying. Products of art, literature, and screen have spread her praise. The miracles at Lourdes and Fatima focus the attention of believer and unbelievers on her eminence in the realm of Faith. Membership today means swelling the ranks of her special clients and also the implied responsibility of leadership in a crusade."

PERSONAL NEWS ITEMS

☞ REV. THOMAS VERNER MOORE, O.S.B., head of the department of psychology and psychiatry at the Catholic University of America, recently completed a book entitled *Personal Mental Hygiene*. The book discusses basic principles which a person may apply to his own inner conflicts. One character contrasts in detail the ethically grounded inter-personal values by the men who framed the Declaration of Independence and the nihilistic type of social attitude found in the Hitlerian doctrines.

(Continued on page 18A)



Assembly Room—Beall Junior and Senior High School, Frostburg, Maryland. Architect—Robert Holt Hitchens, Cumberland, Maryland.

EASY ON THE EYES

The Insulux Glass Block booklet, shown at the bottom of this page, is full of up-to-date information on school lighting. Don't fail to send for it!

The booklet tells how to flood classrooms with natural daylight—how to eliminate glare—how to bend light to help children's eyes.

Panels of Insulux are now being used in schools throughout America to *daylight* laboratories, classrooms, gymnasiums, swimming pools, libraries, corridors and entry ways.

Insulux panels have other advantages. They provide privacy along with light. They cut down sound transmission. And they reduce materially the cost of heating and air conditioning.

OWENS-ILLINOIS INSULUX GLASS BLOCK

MAIL COUPON FOR FREE BOOKLET

OWENS-ILLINOIS GLASS COMPANY,
Insulux Products Division, Dept. B-88,
Toledo 1, Ohio.

Gentlemen: Please send me, without
obligation, your latest book entitled,
"Daylight in Schoolrooms."

Name _____

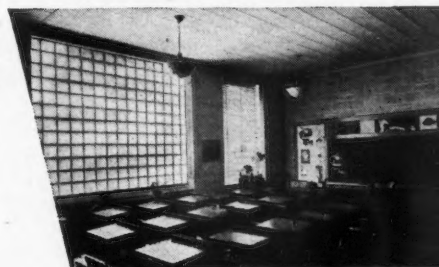
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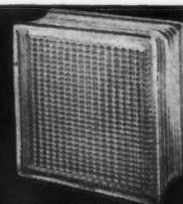


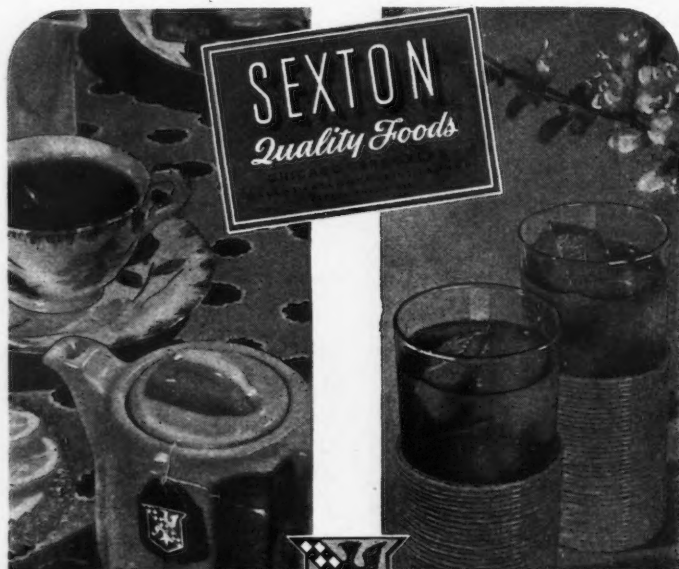
Gymnasium—Little Flower High School, Berkley, Michigan.
Architects—Russell Engineering Co., Detroit, Michigan.



Classroom—Allen Township School, Williston, Ohio. Architect—C. H. Shively, Fremont, Ohio.

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Catholic Education News

(Continued from page 16A)

☐ DR. ARNOLD M. WALTER, composer, musician, and philosopher, is the recipient of the fifth annual Christian Culture award conferred by Assumption College, Windsor, Ontario.

☐ REV. GAVAN P. MONAGHAN, superintendent of schools of the Diocese of Oklahoma City and Tulsa, has been awarded the honorary degree of doctor of pedagogy by Laval University, Quebec, Canada.

☐ MOTHER M. ALEXINE GOSSELIN, of the Sisters of St. Joseph, at La Grange, Ill., celebrated her sixtieth anniversary in religion on January 6. Her sister, MOTHER M. BERNARD GOSSELIN, who has spent 50 years in religion, was present at the celebration.

Appointments

☐ VERY REV. JOHN J. MCELENEY, S.J., is the

new provincial of the New England Province of the Society of Jesus.

☐ REV. IGNATIUS T. GLENNIE, S.J., of the New Orleans Province of the Society of Jesus, who has been working in Ceylon since 1935, has been appointed rector of the Papal Seminary at Kandy, Ceylon. This seminary, since its establishment 51 years ago by Pope Leo XIII, has supplied 450 native priests and six native bishops for mission dioceses in India, Ceylon, and Burma.

☐ DR. PAUL J. FITZPATRICK, acting dean of the graduate school of social science at the Catholic University of America, has been named chairman of the social-science committee and member of the board of governors of the Gallery of Living Catholic Authors, Webster Groves, Mo.

Deaths

☐ VERY REV. CHARLES H. CLOUD, S.J., died, in December, at Detroit, aged 65. He had served as provincial of the Chicago Province of the Society

of Jesus, president of St. Louis University, and president of the University of Detroit.

☐ REV. WILLIAM A. CAREY, S.J., of the College of the Holy Cross, Worcester, Mass., died, January 1, at the age of 49.

☐ SISTER MARIANNA AKASHI, of the Maryknoll Sisters, died, December 29, at the mother house in Maryknoll, N. Y. Sister Marianna was born in Japan of Catholic parents who were converts from Shintoism. She joined the Maryknoll Community in 1920. For 17 years she taught religion in Japanese, and directed Sodalties and clubs in the Maryknoll missions of Seattle and Los Angeles.

☐ SISTER MARTINA CLEMENTS, mistress of novices at Mt. St. Joseph Ursuline Motherhouse, Maple Mount, Ky., died, December 20. She entered the Ursuline novitiate in 1898.

☐ MOTHER M. DOMITILLA, of the Sisters of St. Joseph, former superior of her order, died late in December. His Excellency, Archbishop Cushing celebrated her solemn funeral Mass in the cathedral at Boston, December 30.

SCHOOL NEWS

☐ At *Incarnation School, Olney, Philadelphia, Pa.*, a scientific reading clinic is in operation. Each pupil referred to the clinic is given various tests to diagnose his difficulty. Remedial teaching is either individual or applied to a homogeneous group.

☐ At *Aquinas Academy, Tacoma, Wash.*, on December 8, 1944, was held the third annual Puget Sound Catholic Press Conference, attended by delegates from all the Catholic high schools in the area. Sister M. Virginia, O.P., of Aquinas Academy, was general chairman of the meeting. Sectional conferences were sponsored by outstanding men in the field of journalism. Speaking at the concluding banquet, Rev. E. J. McFadden, diocesan director of Catholic schools of Seattle, emphasized the great importance of the press in the formation of public opinion and urged greater support for the Catholic press.

☐ A meeting for teachers in the Catholic schools of the *Diocese of New Orleans* was held January 3. "Visual Aids in Education" was the subject discussed for grades 1-3, 4-8, and the high school. There were talks by teachers, demonstrations by pupils, and exhibits of visual aids. Religion, elementary science, geography, literature, and sociology were included in the program.

☐ *St. Gilbert's Parish at Grayslake*, a suburb of Chicago, Ill., has transformed an old store building into a modern school and convent.

☐ In the state of Mississippi there are 40,860 Catholics in a population of 2,184,000. There are 1,084,000 Negroes of whom 5200 are Catholics. For these Negro Catholics there are 11 mission parishes with resident pastors, six dependent mission churches, and one mission without a church. Attached to these missions are 14 schools, a minor seminary, and a major seminary. There are nine high schools including the seminary "prep" high school and a vocational high school. Both seminaries are conducted by the Society of the Divine Word. The state of Louisiana has 112,000 Negro Catholics with 11 high schools. These figures were presented by Rev. Clarence J. Howard, S.V.D., in a recent issue of *St. Augustine's Messenger*.

THE COLLEGES

☐ *Fordham University*, New York City, on January 16, dedicated its new City Hall Division for the schools of law, education, business, and adult education. Most Rev. Francis J. Spellman blessed the new building.

☐ The philosophical department of the *Dominican House of Studies* in Chicago, Ill., has been elevated by Papal Charter to the status of a Pontifical Faculty. The House of Studies was established 20 years ago.

☐ The *Roman Catholic Economic College*, at Tilburg, Netherlands, is the first institution of higher learning in the Netherlands to operate in freedom for more than four years. During the occupation, German authorities banned from university classrooms all Dutch students who refused

(Concluded on page 21A)



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This advertisement is contributed to the Army Nurse Corps recruiting program.

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Catholic Education News

(Concluded from page 18A)

to sign a declaration of obedience to the Germans. At Tilburg, only nine students signed the pledge.

¶ *Loyola University*, in Chicago, Ill., is planning a program of expansion, including a new \$5,000,000 building for medicine and dentistry and the purchase or construction of downtown buildings for a number of the other schools.

¶ *Laval University*, Quebec, Canada, is celebrating its ninety-second anniversary.

¶ *De Paul University*, Chicago, for the second time is offering tuition-free courses of 10 weeks to help upgrade warworkers to key positions.

¶ At the *Catholic University of America* the annual Red Mass for the opening of Congress was held on February 4. Most Rev. Duane G. Hunt, bishop of Salt Lake, delivered the sermon.

¶ *St. Louis University*, St. Louis, Mo., has begun a drive for \$2,000,000 to provide adequate facilities for postwar education. St. Louis University, 126 years old, in charge of the Jesuit Fathers, one of the outstanding universities in the United States, has practically no endowment, except the contributed services of many professors in the professional schools and the contributed services of the Jesuit faculty. Necessary extensions include a new science building, a residence hall, a nurses' home, a library, and others. Construction will be started immediately on the new \$500,000 addition to the medical school. In an editorial urging generosity in subscriptions to the fund, the *St. Louis Post-Dispatch* reminded its readers that St. Louis University was the first university in the state to admit Negroes. "When a university takes civic leadership in fighting the ignorance of prejudice," says the *Post-Dispatch*, "the community cannot be sparing in its gratitude."

¶ At *Holy Cross College*, Worcester, Mass., members of the Sodality among the resident students, on the occasion of the centenary of the Sodality at Holy Cross, presented about \$500 to the school for improvement of our Lady's outdoor shrine.

¶ From the *College of New Rochelle*, New Rochelle, N. Y., 40 students are presenting lectures on timely topics to Holy Name Societies, Newman Clubs, Sodalities, etc., and on radio programs. Their programs include entertainment.

PUBLIC SCHOOL RELATIONS

¶ In *Springfield, Mass.*, Catholic, Protestant, and Jewish clergy, and the school officials are cooperating in a voluntary religious census of children in the public schools. A total of 22,000 registration cards will be distributed. The purpose is to enlist every child for religious instruction "to give every child fundamental knowledge about God and the spiritual life."

¶ At *Asbury Park, N. J.*, 11 Protestant and Jewish clergymen have rejected for the second time a proposal by three of the Catholic priests of the city that children be excused from school for a weekly period of religious instruction. The Ministerial Association refused to attend the first meeting of the board of education on the question, saying that the proposal had been initiated at the request of "one denomination in our city without consulting representatives of other denominations."

¶ *Dr. William T. Melchoir*, a veteran public school teacher of Syracuse, N. Y., said recently: "On the one hand, we are hampered by laws against sectarian teaching in the public schools, and on the other hand we are obliged to give scholastic freedom to professors in state universities who may be inclined to transmit their own atheistic interpretations to their students." The American way of life is doomed, said Dr. Melchoir, speaking at a forum at the First Methodist Church in Auburn, N. Y., unless the Bible truths, upon which it was founded, are made a part of the thought and practice of future generations of Americans.

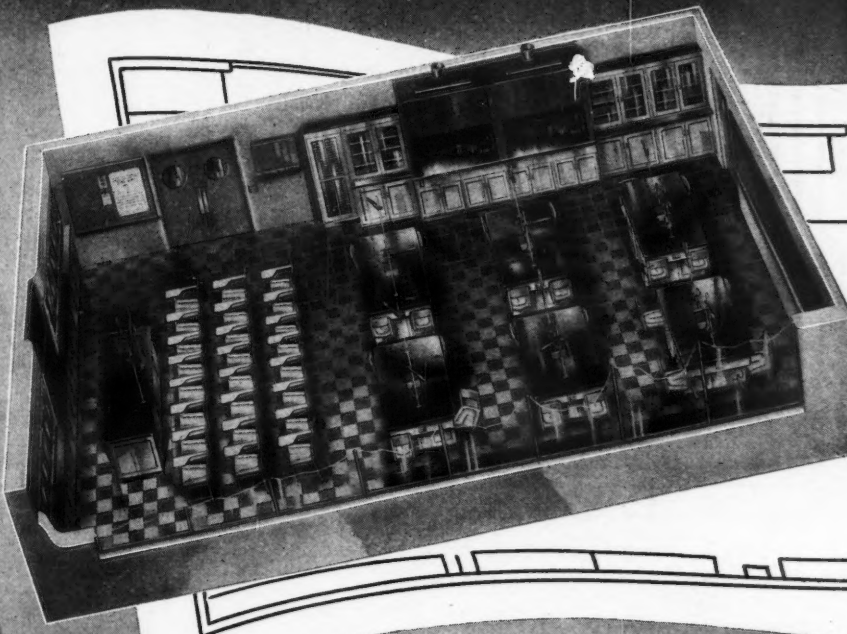
¶ Speaking at the first graduation of *Marianopolis College*, a new Catholic college for women,

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Most Rev. Joseph Charbonneau, archbishop of Montreal, praised the public school system of the Province of Montreal "where minority rights are recognized so fully and completely and every facility is extended to our non-Catholic brethren to evolve their system of education according to their beliefs. They share equitably," he said, "in the distribution of the monies levied by taxation for educational purposes. This is the situation in Quebec and we would not have it otherwise. It is consistent with our principles of fair play and with the respect which we have for the right of parents to give their children a religious and concessional education, according to their conscience. We do regret, however, that in other provinces of this dominion the fundamental rights which we recognize for others are denied to our Catholic brothers."

TO WORK IN POLAND

Young women of Polish ancestry in the United States are being trained in several Catholic institutions for rehabilitation work in Poland when the war is over. In Detroit, on December 24, 14 of these students completed their seminar work in social service and were given certificates by Most Rev. Stephen S. Woznicki, auxiliary bishop of Detroit. Bishop Woznicki, who heads the Bishop's Committee for Polish Relief, said: "Poland is the keystone of the whole European situation. When we get along with the Polish program, we will get along with the others."

About one-third of the commercial forest of America is on farms.

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Mills Industries, Incorporated, 4100 Fullerton Ave., Dept. 204, Chicago 39, Ill.

For brief reference use CSJ—310.

JOHN H. SKINNER, JR.

The Society for Visual Education, Inc., Chicago, announces the appointment of Mr. John H. Skinner, Jr., to the post of Editor-in-Chief, in which position he will co-ordinate the editorial activities involved in the production of slide films and sets of 2 by 2-inch slides and the manuals used with them. He received his education at the University of North Carolina and Purdue University.

DENTAL HEALTH

Much interesting educational material is included in Kit F44, a wall chart, *Why Do Teeth Ache?*, in colors, 19 by 26 inches, for all grades in elementary and secondary schools; *Use Ipana's 5-Way Plan for Dental Health*, a teacher's folder, including a lesson plan; a *Class Hygiene Record*,

a cardboard model of a complete set of teeth; and a *Dental Certificate* for pupils (Grades 1-6). For secondary schools, charts and pamphlets on personal grooming are available. For order blanks, write to:

Educational Department, Bristol-Meyers Co., 630 Fifth Ave., New York 20, N. Y.

For brief reference use CSJ—311.

COLOR DYNAMICS FOR SCHOOLS

According to studies of color dynamics, it is a simple matter to obtain three primary objectives: (1) to promote continuity of interest; (2) to improve efficiency; (3) to maintain higher morale. In color dynamics, color is used to highlight, reveal, and emphasize. Three things to be considered are: focal working areas, walls and ceilings, and floors and aisles. By applying color dynamics to each of these, absenteeism is reduced, there are fewer injuries, better morale, and a higher level of quality of work is maintained. The Pittsburgh Color Dynamics Book explaining the science of color dynamics may be obtained on request.

Pittsburgh Plate Glass Company, 632 Duquesne Way, Pittsburgh 22, Pa.

For brief reference use CSJ—312.

FARADAY CATALOG NO. 61

In designing Faraday's new catalog only good photographs portraying merchandise as it really is have been used. Type easy to read has been employed. One feature is the quick-find index system. A *Guide to Good Signaling* helps the buyer to select the proper type of signal. Many interesting data about sound measurements are included. Much engineering data and many wiring diagrams will be found. The tables of electric characteristics provide a complete index of information. Many items have been added and many redesigned. Faraday is a consolidation of two signaling system companies, Stanley and Patterson, Inc., and Schwarze Electric Company, and now includes the signal system business of

the Holtzer-Cabot Electric Company, Boston, Mass.

Faraday Electric Corporation, Adrian, Mich.
For brief reference use CSJ—313.

VISUAL LEARNING GUIDES

Visual learning guides, for use with Erpi classroom films, were published by Audio-Visual Council, Inc. Guides may be studied before film is shown. They indicate what must be known to understand and tell what a student should look for in the film. Test questions are included; also subjects for discussion.

Encyclopaedia Britannica, 20 N. Wacker Drive, Chicago, Ill.

For brief reference use CSJ—318.

AMPRO'S ERVIN N. NELSEN

Announcement is made of the appointment of Mr. Ervin N. Nelsen, for five years supervisor of visual education in the St. Louis Park Schools, Minneapolis, Minn., as educational sales director of Ampro Corporation. Mr. Nelsen has a thorough knowledge and understanding of the field of visual education in the elementary and secondary schools of the country and a keen appreciation of the future possibilities of visual education.

S.V.E. PICTUROL CATALOG

This new picturol catalog lists many new slide films received, including among others an entirely new series of Picturols on the National Parks of the United States. Another new slide film of timely interest is "Romance of the Alaska Highway," a picture story of the building of the Alcan Highway to supply the troops in Alaska and the Aleutians. In contrast are two new slide films on the life and scenic attractions in the Virgin Islands. Other educational slide-film additions include "Elementary Meteorology" (three slide films); "Origin and Basic Definitions of Algebra" (two slide films); "Mathematical In-

(Continued on page 24A)

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CONSTRUCTION**

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207 S. Van Ness Ave., San Francisco.

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American School Supply Co.,
1817 California St., Denver 2.

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Rm. 315, Masonic Temple Bldg.,
Jacksonville.

GEORGIA: American Seating Co.,
354 Nelson St., Atlanta 3.

IDAHO: Industrial Electronics Co.,
1200 N. W. Glisan St., Portland.

ILLINOIS: DeVry Corporation
1111 Armitage Ave., Chicago 14.

INDIANA: Modern School Supply Co.,
3810 E. 16th St., Indianapolis.

IOWA: Metropolitan Supply Co.,
602-616 Third St., S.E. Cedar Rapids.

KANSAS & MISSOURI:
Superior School Supply Co.,
1322 W. 13th St., Kansas City 1.

KENTUCKY: Office Equipment Co.,
117 S. Fourth St., Louisville 2.

LOUISIANA:
F. F. Hansell & Bros., Ltd.,
131-133 Carondelet St., New Orleans.

MICHIGAN: Michigan Products, Inc.,
1226 Turner St., Lansing.

MINNESOTA:
Farnham Bldg. & School Supply Co.,
Lumber Exchange Bldg.,
Minneapolis 1.

MISSISSIPPI:
Mississippi School Supply Co.,
116 E. South St., Jackson.

MONTANA & WYOMING:
Colborn School Supply Co.,
Billings, Montana.

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TEXAS: American Seating Co.,
1118 Jackson St., Dallas 2.

VIRGINIA: J. H. Pence
P. O. Box 863, Roanoke.

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WEST VIRGINIA: D. E. Lovett
Box 1127, Clarksburg.

WISCONSIN: J. C. Gallagher,
123 S. Washington St., Green Bay.

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New Supplies

(Continued from page 22A)

struments" (four slide films presenting different types of instruments and their use); "Theory of Flight" (four slide films).

Society for Visual Education, Inc., 100 East Ohio St., Chicago 11, Ill.

For brief reference use CSJ-319.

THE MASS VISUALIZED

Father Kessler of Dubuque, Iowa, has prepared a complete sound and vision study of the Mass for the schoolroom or for convert classes. The set consists of: (1) *Your Mass Visible*, a booklet with 80 photographs, prayers, and explanations; (2) *A Chart* of 80 half-tones, 38 by 50 inches; (3) *Three Sound Records*, 12 inches, double, providing a 30-minute program; (4) *Film Rolls* and 2 by 2 inch *Slides* for any standard projector. The set is published by Columbia Visatone and Publication Service, Box 387, Dubuque, Iowa.

FLUORESCENT LIFE RATINGS

Based on information from service and laboratory life tests, new and longer life ratings for the 6-, 8-, 15-, 20-, and 30-watt Westinghouse

(Concluded from page 28A)



HELP CRIPPLED CHILDREN

The annual sale of Easter Seals for crippled children is held March 1 to April 1. Write to the National Society for Crippled Children, Elyria, Ohio.

COMING CONVENTIONS

● March 5-7. American Educational Research Association, at New York, N. Y. David Segal, U. S. Office of Education, Washington, D. C., secretary. ● March 7-9. Florida Education Association, at Tampa. James S. Richards, Centennial Bldg., Tallahassee, secretary. ● March 8-10. American Camping Association, at Boston, Mass. Wes Klensman, Boy Scouts of America, 2 Park Ave., New York, N. Y., president. ● March 15-17. New Jersey Vocational and Arts Association, at Atlantic City. J. J. Berilla, 549 Corliss Ave., Phillipsburg, secretary. ● March 22-23. Alabama Education Association, at Birmingham. Frank L. Grove, Montgomery, secretary. ● March 24. Wisconsin Dietetic Association, at Milwaukee. Agnes Bergin, Milwaukee County Hospital for Mental Diseases, Milwaukee, secretary. ● March 28-31. Eastern Commercial Teachers Association, at New York, N. Y. Raymond C. Goodfellow, 31 Green Street, Newark, N. J., president. ● April 3-5. New York State Vocational Association, at New York City. U. B. Gabreath, Morrisville Technical Institute, Morrisville, secretary. ● April 3-7. North Central Association of Colleges and Secondary Schools, at Chicago, Ill. G. W. Rosenlof, University of Nebraska, Lincoln, Neb., secretary. ● April 4-10. Catholic Association for International Peace, at Trinity College, Washington, D. C. ● April 5-7. Eastern Arts Association, at Hotel Pennsylvania, New York, N. Y. ● April 19-21. Indiana Vocational Association, at Hotel Claypool, Indianapolis. ● April 27-28. Wisconsin Vocational Association, at Hotel Schroeder, Milwaukee.

The Sodality "Directors' Bulletin" asks sodalists to pray for divine guidance for the President of the United States.

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Irish Boy

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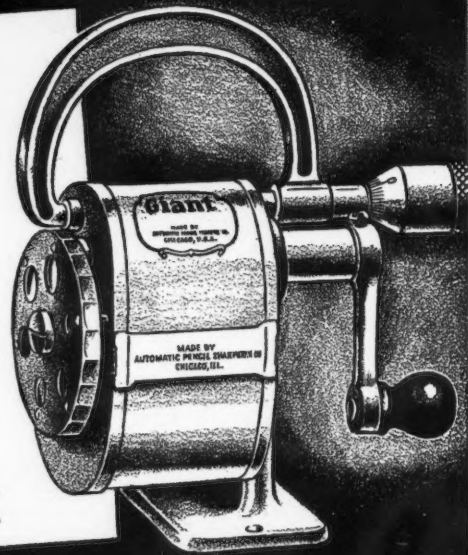
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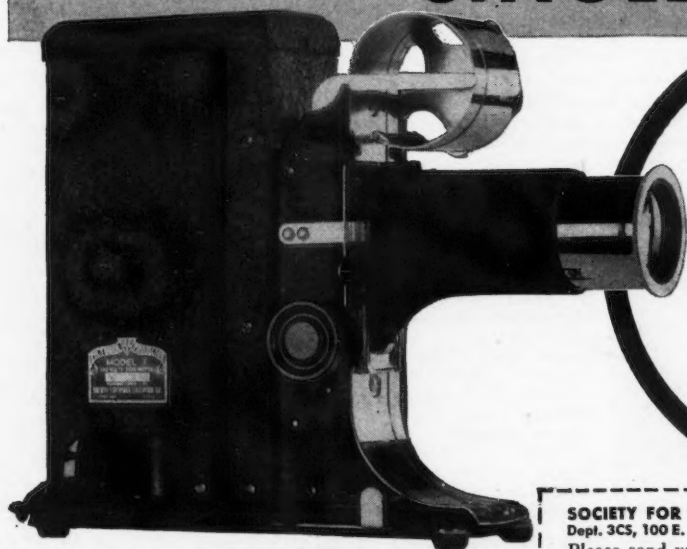
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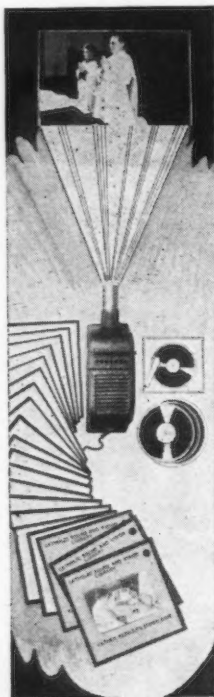
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New Supplies

(Continued from page 24A)

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For brief reference use CSJ—320.

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Pittsburgh Plate Glass Company, 632 Duquesne
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Little, Brown & Company discontinues publication of school and college textbooks, including Atlantic Monthly Press textbooks, and has sold its active textbook list to D. C. Heath and Company of Boston. Plans under discussion between the companies contemplate that textbooks issued by D. C. Heath and Company will be handled by Little, Brown & Company; books of Little, Brown & Company and the Atlantic Monthly Press, which have textbook possibilities, will be handled in textbook editions by D. C. Heath and Company.

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For brief reference use CSJ—325.

(Continued on page 31A)

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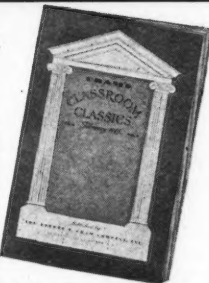
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New Supplies

(Continued from page 28A)

JAMES M. VER MEULEN APPOINTED

H. M. Talliaferro, president of American Seating Co., has announced the appointment of James M. Ver Meulen to the post of general sales manager of the company, following the resignation of E. P. Whitley. Mr. Ver Meulen took over his new duties on January 1. He brings to them a well-rounded experience and ability in both sales and production, developed during nearly 20 years' association with American Seating Company. Mr. Ver Meulen was formerly manager of the Eastern Division and the New York office and, during the past few years, has been Superintendent of Operations in the company's war-production program at the factory in Grand Rapids, Mich.

LATE FILM RELEASES

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Society for Visual Education, Inc., 100 East Ohio St., Chicago 11, Ill.

For brief reference use CSJ-330.

The Primary Cell

(One Reel) Demonstrates several phenomena of cells. Film content correlates with physics, chemistry, electricity, radio, and general science. Produced in collaboration with Dr. Morris Meister, High School of Science, New York, N. Y.

Series and Parallel Circuits

(One Reel) Produced in collaboration with Dr. Morris Meister, High School of Science, New York, N. Y. Planned as a sequel to Elements of Electrical Circuits. A simple series-parallel combination is described and explained.

Columbia and Venezuela

(Caribbean Region—111) Produced in collaboration with L. S. Rowe, Ph.D., and William Manger, Ph.D., Pan American Union. Describes the human and economic geography, topography, and climate of Colombia and Venezuela. Provides an introduction to Latin America. The film's use: From upper elementary grades through senior high school. Courses in which the film may be used: geography, social studies, and economics.

The West Indies

(Caribbean Region—1) Produced in collaboration with L. S. Rowe, Ph.D., and William Manger, Ph.D., Pan American Union. Presents authentic documentary material concerning the geography and climate of the West Indies and the story of its peoples and their present-day activities.

Central America

(Caribbean Region—11) Produced in collaboration with L. S. Rowe, Ph.D., and William Manger, Ph.D., Pan American Union. Presents authentic documentary material concerning the geography and climate of Central America and the story of its peoples and their present-day activities. One of a series of three on the Caribbean Region.

Encyclopaedia Britannica Films Inc., 1841 Broadway, New York 23, N. Y.

For brief reference use CSJ-331.

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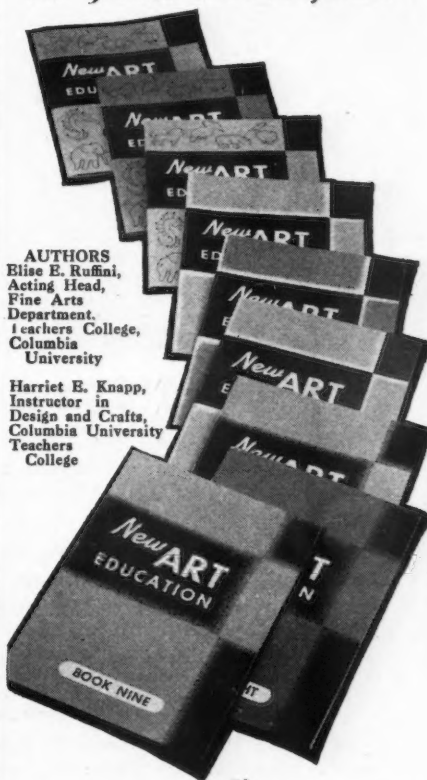
Life in the U. S. is the general title of 33 film strips prepared by the American Council on Education and the Office of the Coordinator of Inter-American Affairs.

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